Dñs Edwardus Dering
in Comitatu Kanciæ
pro Comitatu prædicto
Aº Dñi

de Surenden-Dering
miles et Baronettus, et
miles ad Parliamentum.
1640.

Cor: Johnson pinxit.

G: Glover sculp:

A

# Collection of Speeches

MADE BY

Sir EDWARD DERING

KNIGHT and BARONET,

in matter of

# RELIGION.

Some formerly printed, and divers more now added: All of them reviſed,

For the

## VINDICATION

Of His NAME,

From weake and wilfull calumnie:

And by the ſame

Sir EDWARD DERING

now ſubjected to publike

VIEW and CENSURE,

Upon the urgent importunity of many, both *Gentlemen* and *Divines.*

Ovid. *Dat veniam Corvis, vexat cenſura Columbas.*

*Ariſtoph. in Avibus.* Μαρτύρομαι τυπτόμενος ὧν ἐπίσκοπος.

---

*LONDON,*

Printed by *E. G.* for *F. Egleſfield*, and *Jo. Stafford*, and are to be ſold at the Marigold in *Pauls* Church-yard,

1642.

A

# Collection of Speeches

MADE BY

Sir EDWARD DERING

KNIGHT and BARONET,

in matter of

# RELIGION.

Some formerly printed, and divers

mord now added: All of them revised,

the

# VINDICATION

OF His NAME,

From a take and wilfull calumnie:

And by the same

Sir EDWARD DERING

now subjected to publike

VIEW and CENSURE

Upon the urgent importunity of many,

both Gentlemen and Divines.

Orid. [illegible]

# To the Reader.

LET them who are in a fault ranſom themſelves with excuſatory defences. I have no ſuch worke in hand. A ſhort Narration will be my juſt Vindication.

Apologies are ever read with Jealouſie: and they are indeed but after-games at Reputation. Theſe ſheets doe not weare that livery: I have no need to Apologize.

Nothing in my ſelfe hath moved me to open theſe Papers abroad: and what need I regard the empty opinion of ſuch as doe either weakely or wilfully traduce? But they doe traduce! it is ſaid that I doe ἀμφοτερίζειν· yet none can juſtly ſay, where, when, to whom or what, I ever ſaid that I doe ſince recede from.

Reader, if thou either be a Scholler or a Gentle-

*man read and cenſure freely, I feare no blot from thy hand: if thou be neither, caſt what dirt thou wilt, none will ſticke on me. And indeed I had rather (if thou be ſuch) beare the* ſcourge of thy tongue, *then have the* kiſſes of thy lips: *The latter would make me ſuſpect my ſelfe; the former would beget a hope of ſome merit in me.*

*A well-fare to my* Reader, *if hee be, either of* birth *or* breeding: *A farewell to the reſt.*

Edward Dering.

## *Section I.*

WHy am I thus unhappily, and thus publikely engaged? If my head and my heart have alway gone even pace together, if my conſcience and my tongue have ever kept one tune, how is it that I heare my ſelfe changed? If any thing I have ſaid or done be contrariant, nay if diſſonant or retardant to a moſt *ſevere Reformation*, (the utmoſt of my conſtant wiſh and profeſſion) nay if upon any occaſion I have therein been remiſſe and tepid, if upon all occaſions I have not given my active and my hearty endeavours thereunto, ſome good friend be a true glaſſe unto me, and reflect that by-paſt errour to my ſight againe. I will own the fault (if it be mine) and thank him.

But

But if ſome paſſengers (in I know not what Ship) ſaile by, untill their own heads be giddy, they may as well ſay, that the Hils and Trees upon the ſhoare, as that I am moved. Whilſt they are floating, I ſtand ſteady, wondring to what Coaſt they are bound.

The queſtion is, whether ever I profeſſed my ſelfe for *Root and Branch*: that is the *Shibboleth* whereby ſome try whether you are for *Ruine* or for *Reforming*. Every one is not catechized in plain tearmes as I was, *Art thou for us, or for our adverſaries?* So ſaid one of the uſuall blacke walkers in Weſtminſter Hall. Another of our Parliament-preſſing Miniſters, after I had delivered my ſence upon Epiſcopacy in the Houſe came to me, and told me plainely, *That my conſcience was not ſo good as in the beginning of the Parliament.* Yet I may (and do) challenge him, or any man, to inſtance, where, when, and what I have ſaid to deſerve this opinion of change.

Joſh. 5. 13. Mr. F. T. C.

I preſſe not this, as fondly glorying in a pertinacy. No, I profeſſe my ſelfe ready and willing at any time to imbrace a corrected underſtanding, let any of them (who hath temper, diſcretion and charity) come and try me. I have

have no end, no aime to lead me, but faire truth, I have no byas but a conſcience warmed with zeale, and therefore when I change (if I change) it ſhall be the conqueſt and victorie of truth upon me. And I then ſhall never be aſhamed of being won, but will glory in the change.

But I delivered in the Bill for abolition of Epiſcopacy. True, my friend (then next me) urged me with importunacie that I would receive it, and plainly ſaid it ſhould go in how ever: and ſo (I am aſſured) it had, but not with ſo faint commendations as I beſtowed on it, which (I dare ſay) gave no weight unto the work. The Bill was then leſſe then two ſheets of paper, and by ſubjoyning two more might have given us the old originall Epiſcopacie, even with the ſame hand that abrogated the preſent. Beſide, the chief end then was to expedite the progreſſe of another Bill againſt the ſecular juriſdiction of the Biſhops (at that verie time) labouring in the Houſe of Lords. So that this Bill did in my ſence *iniquum Petere, ut æquum ferret.* *S A. H.*

Little did I (or any man there) imagine, that thoſe two ſheets ſhould be multiplied

with addition of above fourtie more, and yet unfiniſhed.

The onely colour, or rather ſhadow whereupon ſome thought me as fierce for *ruine* as themſelves, was my fortune or misfortune, to ſtrike firſt, (and ſhortly after, ſecondly) at the talleſt Cedar on the Churches *Lebanon*. Tis true I did ſo, and am nothing ſorry for the blow. His crimes were many: the complaints were freſh with me, and my ſelf entruſted by that County where his Dioceſſe is ſeated) as fit as any to ſtrike that ſtroke.

This was at that time received and applauded as an act of juſtice, but by the ſame men of late traduced, as reliſhing of perſonall malignity. *Non ſic didici Chriſtum*. I thank God, my heart hath never yet known the ſwelling of a perſonall malice. And for the Biſhop, I profeſſe, I did (and do) beare a good degree of perſonall love unto him, a love unto ſome parts and qualities, which I think him maſter of.

His intent of publike uniformity was a good purpoſe, though in the way of his purſuit thereof he was extreamely faulty.

His book lately ſet forth (eſpecially for the

the latter half thereof) hath muzled the Iesuite, and shall strike the Papists under the fifth rib when he is dead and gone. And being dead, whersoever his grave shall be, *Paul's* will be his perpetuall *monument*, and his own book his lasting *Epitaph*.

It is true, the roughnesse of his uncourtly nature sent most men discontented from him: yet would he often (of himself) finde wayes and means to sweeten many of them again, when they least looked for it.

Lastly, he was alway one and the same man; begin with him at *Oxford*, and so go on to *Canterbury*, he is un-mov'd, unchanged: he never complied with the times, but kept his own stand, untill the times came up to him.

He is not now in a condition to be flattered, nor was I ever so low, to use it. I did not accuse him for these. I struck another string, and that of so right a tune to them that are stung with the *Tarantula*, that I was instantly voyced, more as they would have me, then I was. For (the truth is) I did not dreame, at that time of *extirpation* and abolition of any more then his Archiepiscopacy: our professed *rooters* themselves (many of them) at that

houre had I perſwade my ſelf, more moderate hopes then ſince are entertained. *A ſevere reformation* was a ſweet ſong then I am and ever was for that, and for no more.

It is objected that I go counter to what I
D^r. *W.* have publikely aſſerted in the Houſe: have patience, and take a copy of what I have ſpoken in matter of Religion.

## *Section II.*

*Novemb.* 10. 1640.

*Mr. Speaker,*

" YEſterday the great affairs of this Houſe
" did borrow all the time allotted to the
" great Committee for Religion. I am ſorrie
" that having but half a day in a whole week,
" we have loſt that.

" Mr. *Speaker*, It hath pleaſed God to put
" into the heart of his Majeſty (for the Kings
" heart is in the hand of the Lord) once more
" to aſſemble us into a Senate, to conſult upon
" the unhappy diſtractions, the ſad dangers, &
" the much feared ruins of this late flouriſhing
" Church and Kingdom. God be praiſed both
" for his goodneſſe, and for his ſeverity where-
" by he hath impelled this meeting; and hum-

ble

"ble thanks unto his Majeſty, whoſe parental
"care of us his ſubiects, is willing to relieve us.

"The ſufferances that we have undergone
"are reducible to two heads. The firſt concer-
"ning the *Church*: the ſecond belonging to
"the *Common-wealth*. The firſt of theſe muſt
"have the firſt fruits of this Parliament, as be-
"ing the firſt in weight and worth, and more
"immediate to the honour of God and his
"glory, every dramme whereof is worth the
"whole weight of a Kingdom.

"The Common-wealth (it is true) if full of
"apparent dangers. The Sword is come home
"unto us, and the two twin-Nations united
"together under one royall head, brethren
"together in the bowels and the boſome of
"the ſame Iſland, and which is above all, im-
"banded together with the ſame Religion (I
"ſay the ſame Religion) by a devilliſh machi-
"nation, like to be fatally imbrued in each o-
"thers blood, ready to dig each others grave,
"*Quantillum abſuit!*

"For other grievances alſo, the poore diſ-
"heartned ſubject, ſadly groanes, not able to
"diſtinguiſh betwixt Power and Law. And
"with a weeping heart (no queſtion) hath

" prayed for this houre, in hope to be relieved,
" and to know hereafter, whether any thing
" he hath, beſides his poore part and portion
" of the Common aire he breathes, may be
" truly called his own.

" Theſe (Mr. *Speaker*) and many other do
" deſerve and muſt ſhortly have our deep re-
" gard, but *Suo gradu*, not in the firſt place:
" There is a *unum neceſſarium* above all our
" worldly ſufferances and dangers, Religion,
" the immediate ſervice due unto the honour
" of Almighty God. And herein let us all be
" confident, that all our conſultations will
" prove unproſperous, if we put any determi-
" nation before that of Religion.

" For my part, Let the Sword reach from
" the North to the South, and a generall per-
" dition of all our remaining right and ſafety,
" threaten us in open view, it ſhall be ſo farre
" from making me to decline the firſt ſetling
" of Religion, that I ſhall ever argue, and ra-
" ther conclude it thus. The more great, the
" more imminent our perils of this world are,
" the ſtronger and quicker ought our care to
" be for the glory of God and the pure Law of
" our ſouls.

" If

"If then (M. *Speaker*) it may paſſe with full "allowance, that all our cares may give way "unto the treaty of Religion, I will reduce "that alſo to be conſidered under two heads: "firſt of Eccleſiaſticke perſons, then of Eccle- "ſiaſticke cauſes. Let no man ſtart or be af- "frighted at the imagined length of this con- "ſultation, it will not, it cannot take up ſo "much time as it is worth. ---- This, it is God "and the King; this, is God and the Kingdom, "nay, this, is God and the two Kingdomes "cauſe.

"And therefore (M. *Speaker*) my humble "motion is, that we may all of us ſeriouſly, "ſpeedily, and heartily enter upon this, the "beſt, the greateſt, the moſt important cauſe "we can treat of.

"Now (M. *Speaker*) in purſuit of my own "motion, and to make a little entrance into "this great affaire, I will preſent unto you the "petition of a poore oppreſſed Miniſter in "the Countie of *Kent*: A man Orthodox in "his doctrine, conformable in his life, labori- "ous in the Miniſterie as any we have, or I do "know.

"He is now a ſufferer (as all good men are) "under

Sir *Ben. Rudyer.*

" under the generall obloquy of a Puritan; (as " with other things was excellently delivered " by that ſilver Trumpet at the Barre.) The " Purſivant watches his doore, & divides him " and his Cure aſunder, to both their griefs: " For it is not with him as (perhaps) with ſome " that ſet the Purſivant at work, gladded of " an excuſe to be out of their pulpit, It is his " delight to preach.

" About a week ſince I went over to *Lam-* " *beth*, to move that great Biſhop (too great " indeed) to take this danger off from this " Miniſter, and to recall the Purſivant. And " withall I did undertake for M. *Wilſon* (for ſo " your Petitioner is called) that he ſhould an- " ſwer his accuſers in any of the Kings Courts " at *Weſtminſter*.

" The Biſhop made me anſwer (as near as " I can remember) *in hæc verba*, I am ſure that " he wil not be abſent from his Cure a twelve- " moneth together, and then (I doubt not) but " once in a yeer he ſhall have him.

" This was all I could obtain, but I hope, " (by the help of this Houſe) before this yeer " of threats run round, *His Grace* will either " have more *Grace*, or no *Grace* at all. For our

manifold

"manifold griefes doe fill a mighty and a vaſt
"circumference, yet ſo that from every part
"our lines of ſorrow, doe lead unto him, and
"point at him the Center from whence our
"miſeries in this Church, and many of them in
"the Common-wealth doe flow.

*Let the Petition be read, and let us enter upon the Worke.*

WHat is here for *Root and Branch?* I cannot find a line that I can wiſh unlaid: nor do I read a letter, that I would goe leſſe in. It is replied, that the petitioner M. *Wilſon*, is a man for *Root and Branch*; if he be, that was no part of his petition; nor indeed any part of my knowledge then: I am no more obliged to anſwer herein, then I am bound to owne and defend Mr. *Wilſon*, if hee ſhould hereafter caſt aſide the common prayer, what were that to me, or to what I then did ſay? ſure I am, that I was well aſſured, that hee did not allow of ſeparation then: and that hee had beene a powerfull perſwader of others, not to withdraw from our publike Service. And I thinke ſo well of his goodneſſe, temper and conſcience, that hee will not eaſily bee led away to theſe miſtaking exceſſes.

## *Section III.*

THE next is that which I ſpake in the grand Committee of the whole Houſe for Religion, Mr. *White* holding that Chaire; whereof this is a copy.

23. *Novem.* 1640.

Mr. *White*,

"YOu have many private Petitions, give mee "leave (by word of mouth) to interpoſe one "more generall, which thus you may receive.

"Gods true Religion is violently invaded by "two ſeeming enemies: but indeed they are "(like *Herod* and *Pilate*) faſt friends for the "deſtruction of truth. I meane the Papiſts for "one party, and our Prelating faction for the o-"ther. Between theſe two in their ſeverall pro-"greſſe, I obſerve the concurrence of ſome few "parallels fit (as I conceive) to be repreſented to "this Honourable Houſe.

"Firſt with the Papiſts, there is a ſevere In-"quiſition; and with us (as it is uſed) there is a "bitter high Commiſſion, both theſe (*contra* "*fas & jus*) are Iudges in their owne cauſe: yet

"herein

"herein their Inquiſitors are better then our
"High Commiſſioners —— They (for ought I e-
"ver heard) doe not (*ſævire in ſuos*) puniſh for de-
"linquents and offenders, ſuch as profeſſe and
"practiſe according to the Religion eſtabliſhed
"by the Lawes of the Land where they live.
" But with us how many poore diſtreſſed Mi-
"niſters? nay how many ſcores of them in a
"few yeares paſt have been ſuſpended, degraded,
"deprived, excommunicated, not guilty of the
"breach of any our eſtabliſhed Lawes? The Pe-
"titions of many are here with us, more are
"comming; all their prayers are in Heaven for
"redreſſe.

"Secondly with the Papiſts, there is a Myſte-
"rious artifice, I meane their *Index expurgatorius*
"whereby they clip the tongues of ſuch wit-
"neſſes whoſe evidence they doe not like. ——
"To this I parallell our late *Imprimaturs*: Li-
"cences for the Preſſe; ſo handled that Truth is
"ſuppreſt, and Popiſh pamphlets fly abroad
"*Cum privilegio*; witneſſe the audacious and li-
"belling Pamphlets againſt true Religion, writ-
"ten by *Pocklington, Heylin, Dow, Coſins, Shel-*
"*ford, Swan, Reeves, Yates, Hanſted, Studley, Spa-*
"*row, Brown, Roberts.* —— Many more; I name
"no Biſhops, but *Iad* &c.

" Nay they are already growne so bold in this
" new trade, that the most learned labours of our
" ancient and best Divines, must be now cor-
" rected and defaced with a *Deleatur* by the su-
" percilious pen of my Lords young Chaplaine;
" fit (perhaps) for the technicall arts, but unfit to
" hold the chaire for Divinity.

" But herein the Roman Index is better then
" are our English Licencers: They thereby doe
" preserve the current of their owne established
" Doctrine; a point of wisdome. But with us our
" Innovators by this artifice doe alter our setled
" Doctrines: Nay they doe subinduce points re-
" pugnant and contrariant. And this I dare as-
" sume upon my selfe to prove.

" One parallel more I have, and that is this:
" Among the Papists, there is one acknowledged
" supreame Pope, supreame in honour, in order
" and in power; from whose judgement there is
" no appeale —— I confesse (Mr. Speaker) I can-
" not altogether match a Pope with a Pope; (yet
" one of the ancient titles of our English Primate
" was *Alterius orbis Papa.*) But thus far I can go,
" *Ex ore suo.* It is in Print, —— He pleads fair for
" a Patriarchate: And for such an one, whose
" judgement, he (beforehand) professeth ought
" to be finall: and then (I am sure) it ought to
" be unerring.

" But

"Put these together, and you shall finde that "the finall determination of a Patriarch will "want very little of a Pope,—— and then wee "may say,

"——*Mutato nomine de te*
"*Fabula narratur*——

"He pleads Popeship under the name of a "Patriarch: And I much feare lest the end and "top of his Patriarchall plea may bee as that of "Cardinall *Pole* (his predecessor) who would "have two heads, one *Caput Regale*, another *Ca-*"*put Sacerdotale*: a proud parallell to set up the "Miter as high as the Crowne.

"But herein I shall bee free and cleere, if one "there must be (be it a Pope, bee it a Patriarch) "this I resolve upon for my owne choice (*Pro-*"*cul a love procul a fulmine.*) I had rather serve "one as far off as *Tyber*, then to have him come "so neere as the *Thames*. A Pope at *Rome* will do "me lesse hurt then a Patriarch may doe at *Lam-*"*beth.*

"I have done, and for this third parallell I "submit it to the wisdome and consideration of "this grand Committee for Religion, in the "meane time I doe ground my motion upon the "former two, and it is this in briefe:

"That you would please to select a sub-Com-

"mittee of a few, and to impower them for the
"discovery of the numbers of oppressed Mini-
"sters under the Bishops tyranny for these tenne
"yeeres last past. We have the complaint of
"some, but more are silent: some are patient
"and will not complaine; others are fearefull
"and dare not, many are beyond Sea and can-
"not complaine.

"And in the second place, that the sub-Com-
"mittee may examine the Printers what bookes
"by bad licences have beene corruptly issued
"forth; and what good bookes have beene (like
"good Ministers) silenced, clipped or cropped.

"The worke I conceive will not be difficult,
"but will quickly returne into your hand full of
"weight.

*And this is my Motion.*

What is here for *Root* and *Branch?* But I must search farther, although for that which (I am sure) cannot be found.

## *Section IV.*

I Come now to the likeliest tryall wherein to find my selfe guilty. A Petition was brought unto me out of Kent in *terminis terminantibus*, (as that from

from many Citizens of London) which is in print. This indeed if it were not the Spawne of the London Petition, yet finding it a Parat taught to speake the syllables of that, and by roate calling for *Root* and *Branch*, I dealt with the presenters thereof, and with other parties thereunto until (with their consents) I reduced it to lesse then a quarter of it former length, and taught it a new and more modest language. Vpon delivery of this Petition thus I prefaced. My L. G.D

*Ian.* 13. 1640.

Mr. *Speaker*,

" YEsterday we did regulate the most important busineſſe before us, and gave them motion, so that our weighty affaires are now on their feet in their progresse, journing on towards their severall periods, where some I hope will shortly finde their latest home.

" Yet among all these I observe one, a very maine one, to sleepe *sine die*: give me leave to awaken it; it is a busineſſe of an immense weight and worth; such as deserves our best care, and most severe circumspection. I meane the grand Petition long since given in by many

" many thouſand Citizens againſt the dominee-
"ring of the Cleargy.

" Wherein ( for my part ) although I cannot
"approve of all that is preſented unto you , yet
" I do clearely profeſſe , that a great part of it,
" nay the greateſt part thereof, is ſo well groun-
"ded , that my heart goes cheerfully along
"therewith.

" It ſeems that my Country (for which I have
"the honour to ſerve) is of the ſame mind , and
" leſt that you ſhould thinke that all faults are
" included within the walls of *Troy* , they will
" ſhew you.

" *Iliacos intra muros peccatur & extra.*

" The ſame grievances which the City groans
"under, are provincial unto us, and I much feare
"they are nationall among us all.

" The Pride , the Avarice , the Ambition and
" oppreſſion , by our ill ruling Clergy is *Epide-*
"*micall* , it hath infected them all. There is not
"any, or ſcarce any of them , who is not practi-
"call in their own *great cauſe in hand*, which they
" impiouſly doe miſcall , *the piety of the times*, but
" in truth, ſo wrong a Piety that I am bold to
"ſay.

" *In facinus juraſſe putes.*——

" Here in this Petition is the Diſeaſe re-
"preſented

" presented, here is the Cure intreated.

" The number of your Petitioners is conside-
" rable, being above five and twenty hundred
" names, and would have beene foure times as
" many, if that were thought materiall.

" The matter in the Petition is of high import:
" but your Petitioners themselves are all of them
" quiet and silent at their owne houses, humbly
" expecting and praying the resolution of this
" great *Senate*, upon these their earnest and their
" hearty desires.

" Here is no noise, no numbers at our doore:
" they will bee neither your trouble nor your
" jealousie; for I doe not know of any one of
" them this day in the Town: So much they do
" affie in the justice of their petition, and in the
" goodnesse of this House.

" If now you want any of them here, to make
" avowance of their Petition, I am their servant.
" I do appeare for them and for my selfe, and am
" ready to avow this petition, in their names, and
" in my own.

" Nothing doubting, but fully confident, that
" I may justly say of the present usage of the
" Hierarchy in the Church of *England*, as once
" the Pope (Pope *Adrian* as I remember) laid of
" the Clergy in his time: *A vertice capitis ad*

"*plantam pedis, nihil eſt ſanum in toto ordine eccleſia-*
"*ſtico.*

*I beſeech you read the Petition, regard us, and relieve us.*

The petition it ſelfe ſpeaks thus:

## To the Honourable the Commons *Houſe of Parliament.*

The humble Petition of many the Inhabitants within His Majeſties County of *Kent*,

*MOſt humbly ſhewing, That by ſad experience we doe daily finde the governement in the Church of England, by Archbiſhops, Lord biſhops, Deanes, & Archdeacons, with their Courts, Iuriſdictions, and Adminiſtrations, by them and their inferiour Officers, to be very dangerous, both to Church and Common-wealth, and to be the occaſion of manifold grievances unto his Majeſties Subjects, in their conſciences, liberties, and eſtates, And likely to be fatall unto us in the continuance thereof. The dangerous effects of which Lordly power in them, have appeared in theſe particulars following.*

1. *They doe with a hard hand over-rule all other*

other Miniſters, ſubjecting them to their cruell authority.

2. They do ſuſpend, puniſh, and deprive many godly, religious, and painfull Miniſters, upon ſlight and upon no grounds: whilſt in the mean time, few of them doe preach the Word of God themſelves, and that but ſeldome. But they doe reſtraine the painfull preaching of others, both for Lectures, and for afternoon Sermons on the Sabbath day

3. They do countenance and have of late encouraged Papiſts, Prieſts, and Arminian both Bookes and perſons.

4. They hinder good and godly books to be printed: yet they do licence to be publiſhed, many popiſh, Arminian, and other dangerous tenents.

5. They have deformed our Churches, with popiſh pictures, and ſuited them with Romiſh Altars.

6. They have of late extolled and commended much the Church of Rome, denying the Pope to be Antichriſt: affirming the Church of Rome to be a true Church in fundamentals.

7. They have practiſed and inforced antiquated and obſolete ceremonies, as ſtanding at the Hymnes at Gloria patri, and turning to the Eaſt at ſeverall parts of the Divine Service, bowing to the Altar, which they tearm the place of Gods reſidence upon earth: the reading of a ſecond ſervice at the Altar

*and denying the holy Sacrament of the Eucharist to such as have not come up to a newset Rayle before the Altar.*

8. *They have made and contrived illegall Canons and Constitutions, and framed a most pernitious and desperate oath: an oath of covenant and confederacy for their owne Hierarchicall greatnesse, beside many other dangerous and pernicious passages in the said Canons.*

9. *They doe dispence with plurality of Benefices: they do both prohibite and grant marriages, neither of them by the rule of Law or conscience, but do prohibite that they may grant, and grant that they may have money.*

10. *They have procured a licencious liberty for the Lords day, but have prest the strict observation of Saints holidaies, and do punish, suspend, degrade, deprive godly Ministers for not publishing a Book for liberty of sports on the Sabbath day.*

11. *They doe generally abuse the great ordinance of excommunication, making sometimes a gaine of it, to the great discomfort of many poore soules, who for want of money can get no absolution.*

12. *They claime their Office and jurisdiction to be jure divino, and do exercise the same (contrary to law) in their own names, and under their own seales.*

13. *They receive and take upon them temporall honours,*

nours, dignities, places, and offices in the Cõmon wealth, as if it were lawfull for them to use both Swords.

14. They take cognisance in their Courts and elsewhere of matters determinable at the Common law.

15. They put Ministers upon Parishes, without the patron, and without the peoples consent.

16. They do yeerly impose oaths upon Churchwardens, to the most apparent danger of filling the Land with perjury.

17. They do exercise oathes ex officio in the nature of an Inquisition, even into the thoughts of men.

18. They have apprehended men by Pursivants, without citation or missives first sent: they break up mens houses and studies, taking away what they please.

19. They do awe the Iudges of the Land with their greatnesse, to the inhibiting of prohibitions, and bindring of habeas Corpus when it is due.

20. They are strongly suspected to be confederate with the Roman party in this Land, and with them to be authors, contrivers or consenters to the present commotions in the North, and the rather because of contribution by the Clergy, & by the Papists in the last yeer, 1639. and because of an ill named benevolence of six Subsidies granted or intended to be granted this present yeare 1640. thereby and with these moneys to engage (as much as in them lay) the two Nations into blood.

*It is therefore humbly and earneſtly prayed that this Hierarchicall power may be totally abrogated, if the wiſdome of this Honourable Houſe ſhall finde that it cannot be maintained by Gods word, and to his glory.*

And we your Petitioners
ſhall ever pray, &c.

## *Section V.*

VPon occaſion of what I ſaid of the late Canons, I might eaſily have preſſed the abolition of the founders, and of the whole order of Prelacy: And ſurely if it had beene my wiſh, I would (as others) have ſo expreſt my ſelf. Here followes my argument againſt theſe Canons, and that chiefly aimed againſt the founders of them; yet nothing of Root and Branch therein.

14. *Decem* 1640.

Mr. *Speaker*,

"THat the late Canons are invalidous, it will "eaſily appeare, and that they are ſo origi-"nally in the foundation, or rather in the foun-"ders of them, I will aſſume upon my ſelfe

to

" to demonſtrate, having firſt intimated my ſenſe
" by way of preparative.
" The Pope (as they ſay) hath a triple Crown,
" anſwerable thereunto, and to ſupport that, hee
" pretends to have a threefold Law. The firſt is,
" *jus divinum*, *Epiſcopacy by divine right*, and this
" he would have you thinke to bee the Coronet
" next his head, that which doth circle and ſecure
" his power. Our Biſhops have (in an unluc-
" ky time) entred their plea and pretended
" title to this Crowne, *Epiſcopacy by Divine*
" *right*.
" The ſecond is *Jus humanum*, *Conſtantines* do-
" nation, the gift of indulgent Princes; tempo-
" rall power. This Law belongs to his ſecond
" or his midle Crowne; already alſo pleaded for
" by our Prelates in print.
" Theſe two Crownes being obtained, hee
" (the Pope) doth frame and make his third
" Crowne himſelfe, and ſets that upmoſt upon
" the top—This Crowne alſo hath its Law, and
" that is *Ius canonicum*, the Canon Law, of more
" uſe unto his Popeſhip then both the other——
" Iuſt ſo our Prelates from the pretended divinity
" of their Epiſcopacy, and from the temporall
" power granted by our Princes they would now
" obtrude a new Canon Law upon us.

They

" They have charged their *Canons* at us to the
" full, and never fearing that ever they would
" recoyle back into a Parliament they have ram-
" med a prodigious ungodly oath into them.

" The illegality and invalidity of these Ca-
" nons (as I conceive) is easily discoverable by
" one short question, *viz.* what do you call the
" meeting wherein they were made? give it a
" name to know it by: who can frame his argu-
" ment aright, unlesse hee can first tell against
" what he is to argue? would you confute the
" *Convocation*? they were a *holy Synod*? would
" you argue against the *Synod*? why they were
" *Commissioners*, would you dispute the *Commissi-*
" *on*? they will mingle all powers together, and
" answer that they were some fourth thing, that
" we neither know nor imagine.

" *Quo teneam nodo mutantem Protea*? unlesse
" they will unriddle themselves, and owne what
" they were, wee may prosecute, but hardly with
" concludent arguments. Yet I venture.

" I have conferred with some of the founders
" of these new Canons, but I professe clearly
" that I could never meet yet with any one of
" that assembly, who could (in behalfe of their
" meeting) well answer me the first question in
" Logick, What is your name? Alas, they
" are

" are parted before they know what they were
" when they were together.

" The ſum of the ſeverall anſwers, that I have
" received, doth amount to this. They were a
" *Convocationall--Synodicall--Aſſembly of Commiſſi-*
" *oners*, indeed a threefold *Chimæra*, a monſter to
" our Lawes, a *Cerberus* to our Religion.

" A ſtrange *Commiſſion* wherein no one Com-
" miſſioners name is to be found. A ſtrange Con-
" vocation that lived when the Parliament was
" dead: A ſtrange *Holy Synod* where one part
" never ſaw, never conferred with the other.----
" But indeed what uſe or need of conference, if
" that be true of theſe Canons, which I reade of
" the former ones, *Notum eſt Canones formari Lam-*
" *bethæ, priuſquàm in Synodo ventilentur.* *Parker Polit.*

" Thus far preparatory; I proceed to my ar-
" gument, whereby to manifeſt the invalidity of
" theſe Canons, not borrowing but avoyding
" what hath formerly been inſtanced by others.

" I will neither inveigh upon them as unna-
" med *Commiſſioners*, nor infirme them as the
" worke of a dead *Convocation*; But will take them
" in the capacity of their owne affected title of a
" *Synod*. Such they bragged themſelves to bee
" whileſt they ſate: ſuch they ſtile themſelves in
" the Title-page of theſe (never to be Canoni-

" zed) Canons---The words are---*Canons treated*
" *upon in Convocation---agreed upon in Synod.*
" " This treating in one capacity and agreeing
" in another; is a new mould to caſt Canons in,
" never uſed before. Canons bred in a Convo-
" cation, borne in a Synod. Thus although we
" finde not one good Father, here are yet two
" Mothers to one ilfavoured child; never knowne
" before, nor imagined but of *Bacchus*, whom the
" Poets cals among other attributes
" *-----Solùmque bimatrem.*

" I proceed- if their meeting be a Synod, ei-
" ther it is ſo by *Donation*, by *Election*, or only by
" *Uſurpation.*

" *Donation* from the King: is this title and
" authority, indulged to them by his Majeſtie?
" Looke through all his Highneſſe Letters Pa-
" tent, and they are not once ſaluted with the
" ambitious title of a *Synod.* Yet in the Canons
" they have aſſumed it ſeventeen times, it is their
" owne pride, their owne preſumption.

" The King hath not done it, (pardon me) no
" Prince ever did it or can doe it; no power Re-
" gall, Imperiall, or Papall did ever attempt it, to
" ordaine that *William*, and *Richard*, *Matthew*
" and *Iohn*, &c. and I know not who more, being
" met and aſſembled upon other ſummons ſhall
" by

" by a *Commiſsion* bee on a ſudden tranſlated from " what they were, into an unthought-of *Natio-* " *nall Synod*, without voyce or choiſe of any man " to bee concerned : this never was done, this " never can be well done.

" As for due election for ſuch meetings, this " indeede is or ought to bee of the true *eſſe* to a " Legitimate *Synod*. But due election made up " by voyces is ſo much a ſtranger to this *Synod*, " that their fatherhoodes will confeſſe that " they were never truſted to this *Synod*, as a " *Synod* by any, either of the Clergie or of the " Laity.

" Concerning the choiſe of a few of them, and " but a few (about 50 as I gueſſe) choſen to the " Convocation houſe, that choice will never ren- der them a lawfull *Synod*, untill they can prove " *metamorphoſis* and *Tranſubſtantiation*. --- For the " votes of all their chooſers upon expiration of " the Convocation houſe returned backe home " to every mans boſome from whence they " breathed. So that if you will en-live the ſame " men to be now *Synodall*, who were before but " Convocationall, you muſt renew the old *Py-* " *thagorean Tranſmigration*, for they want the " breath and life of an *election*. A new one you " have not, and the old one is not to be had but " by μετεμψύχωσις.

 " Beſides

" Beſides I do affirm and ſhall approve, that the
" electors to a *Convocation* and to a *Synod* are not
" all one. The Clergy only do, and of right one-
" ly ought to chooſe unto: the Convocation
" houſe. The reaſon; we of the Laity (ſo they
" will call us) have our Houſe of Commons
" where our Truſtees by vertue of our voyces do
" ſit at the ſame time. But in the choice unto a
" *Synod*, we who muſt be bound by the determi-
" nations of the *Synod*, ought alſo to be intereſted
" in the parties determining. This is cleare enough
" in reaſon, and will be better cleared preſently.

" Of *Synods* I find five ſeverall ſorts, firſt a ge-
" nerall or univerſall Synod; ſecondly, Patriar-
" chicall; thirdly, Nationall; fourthly, Provinci-
" all; fiftly, a Dioceſan Synod. I paſſe by the two
" firſt and laſt, as not pertinent to this time and
" affaire. Concerning Provinciall and Nationall
" Synods a word or two; if I knew which to call
" their late meeting. They run on riddles: and I
" want an *Oedipus* at every turne.

" Theſe *Canons*, were they forged in one Sy-
" nod *Nationall*, or in two *Provinciall*? were
" they two Provinciall Synods? how then come
" their Acts and Canons to be imbodyed toge-
" ther? how comes it to paſſe that all the Ca-
" nons ſpeake in the ſingular number? The
" *Synod*;

" *Synoa*; *The holy Synod*; *The ſacred Synod*. Sacred
" will now be haraly granted, unleſſe as the Poet
" doth, --- *Auri ſacra fames*.

" Was it then but one? was it a *Nationall Sy-*
" *nod*? why the Provinces (we all know) never
" did convene, they never met together. Looke
" on the repreſentative body of the Commons
" of this whole Land: every one within the ſame
" walls hearing every ones argument, and there-
" upon mending, altering, and (as occaſion is)
" correcting his owne judgement, and afterwards
" (ὁμοθυμαδὸν) joyning in unanimous conſent. And
" if the able members of the North beyond
" *Trent* were divided from the reſt, there would
" be quickly found a want of their worth and
" weight, nor could their ſitting at the ſame
" time at *Yorke*, make the reſt a Houſe of Com-
" mons here, for the whole Kingdome muſt be
" repreſenting entire.

" But as we have done the Title *Synod*, ſo let
" us give them the attribute Nationall, a *Natio-*
" *nall Synod*, and yet ſee how inconſiſtent and in-
" validous they are!

" The very *eſſe* of every Synod doth ſubſiſt in
" a double foundation. *Fundamentum materiale*
" and *fundamentum formale*.——The due ma-
" terials of a *Synod* are the interiour qualities

" and indowments of the perſons whereof the
" *Synod* conſiſteth, not their externall dignities
" and promotions. And therefore every man thus
" qualified is as capable to be of the *Synod*, as a-
" ny *Deane* or *Archdeacon* of them all.

" The *fundamentum formale*, is *Delegatio ab ec-*
" *cleſia & debita electio*. A due choice to be made
" by all that are or ſhall be concerned in the de-
" terminations of the *Synod*: and this truſt of
" choice may fall upon another man, as well and
" as ſoone as upon *Deane* or *Archdeacon*.

" I will not quarrell the want of able parts in
" any members of that late doubtfull dangerous
" meeting: I grant them the materials of a true
" *Synod*, but will inſiſt onely upon the ſecond,
" want of forme, want of due election: which if
" they want, the moſt virtuall and moſt obliging
" tie, and the moſt binding part is wanting.

" That they had no ſuch election, we need not
" goe forth to prove; No one man in the King-
" dome can ſay that he gave a voice to the electi-
" on of any one *Deane* or *Archdeacon* to ſit for
" him in that *Synod*, nor were the Clarks choſen
" by all who were to bee bound. So then there
" remaineth onely to be proved this. That ſuch
" election of perſons, by all perſons to be con-
" cerned in the Decrees, and Canons, is neceſſary

" to

" to the constituting of a lawfull Synod; which
" is all one as to say, that the elections to a *Synod*
" ought to be, both by the Clergy and the Laity.

" M. *Speaker*, I will trouble you but with one
" reason, and a very few instances, all briefly.

" The Acts and Canons of every Lawfull Na-
" tionall Councell or Synod, ought to bind the
" whole Nation, both Laity and Clergy; But
" this cannot be reasonable and just, if the Laity
" be excluded both from consultation and from
" choice of consulters. The reason is plaine. It is
" a ground in nature, and so confessed upon this
" very case by D. *Field*, who hath it out of *Occam*
" ——————— *quod omnes tangit, ab omnibus tractari*
" *debet*. And this is so cleare a maxim, that in this
" very sense also; for the Laity to bee present at
" Councels, this very *Aphorisme* is used by the
" Pope in his owne glosse upon the Canonist
" *Gratian*. *Quod omne tangit, ab omnibus tractari*
" *debet*. Surely our Clergy are much too high, if
" herein they would outgoe the very Canons of
" the Papall Synods, and conclude that which
" shall binde all, where all are not admitted to
" treat, neither by themselves nor by proxy.

" Now the benefit of this Law of nature and
" of reason (as Dr. *Field* calleth it) wee claime.
" The present *Canons* do concerne us. I may be a

" Church-

" Church-warden, my ſonne may be a Maſter of
" Art ; then muſt I preſent upon their yet un-
" borne articles, and he muſt ſweare their oath of
" Covenant----well, they were never truſted by
" us unto a *Synod*; and therefore ought not to tie
" us up un-heard, it is againſt *Nature* and *Reaſon*.

" To ſecond this Argument by inſtance in
" proofe of practice, I ſhall produce a few, and
" but a few of many examples and authorities :
" the originals I cannot now command, but muſt
" be content to name a few extracts, which by
" way of tranſcript doe walke along with my
" *vade mecum*.

" The point that I would eſtabliſh is this, that
" in *Synods* and Councels where Lay men are
" concerned in the Decrees, there the Laity
" may bee preſent to conſult, if not alſo to
" decide the concluſions. I will but point, I will
" not enlarge to the vouching every place *ver-*
" *batim*; Dr. *Field*, Dr. *Fulke*, *Goulartius*, are cleare
" and poſitive in this point.

" Our Statutes for correcting and gathering
" together the former *Canons* into a new body,
" doe clearely evidence this unto us; in all which
" there is an equall proportion mixed, ſixteene
" of the Clergy, and as many of the Laity.

" The Authour of the Hiſtory of *Trent* is fre-
" quent

" quent in this point, adding this for a reaſon,
" that in a *generall Councel*, the univerſall Church
" cannot be repreſented, if the Laity be exclu-
" ded. So by the rule *à paribus*, The reaſon hol-
" deth the ſame, a *Nationall Councell* cannot re-
" preſent a Nation, if but one degree of men,
" men of one quality and capacity be only pre-
" ſent, and the reſt altogether excluded.

" *Gratian* the Canoniſt, doth allow the Laity
" to be preſent, eſpecially in ſuch Councels as
" doe treat of faith, and for proofe doth vouch
" Pope *Nicholas*.

" I will omit many proofs of many Emperors
" being perſonally preſent and preſident in ma-
" ny Councels, by themſelves and ſometimes by
" their Vicegerents, as *Marcellinus*, *Candidianus*,
" *Martianus*, *&c.* yet even this is argumentative
" for us, and a preſervative of our right, for the
" Laity to be preſent.

" The Greek Hiſtorian are ſo plentifull, that
" I will onely name them.

" *Theodoret* —— *l.* 5. *c.* 9.
" *Euſebius de vita Conſtantin.* — *l.* 3. *c.* 9 *&* 10.
" *Sozomen.* —— *l.* 1. *c.* 16. *&* 17.
" *Niceph Calliſtus.* —— *l.* 8. *c.* 15.
" *Socrates.* —— *l.* 1 *c.* 5. *&* *l.* 6. *c.* 2
" *Evagrius Scholaſt.* —— *l.* 2. *c.* 4. *c.* 27.

" Among the Latine Fathers *Cyprian* is very
" plentifull.

" As for Councels, look,

"*Nice.* 1. vouched by *Eusebius de vita Constan-*
" *tini*---4. *conc. Carthag.* cited by *Gratian.*-------
" The Councell of *Eliberis* in Spaine. Councell
" of *Constantinople* in *Theodoret.*----Councell of
" *Constance*; And the second of *Nice.*---where it
" is said of the Imperiall Lady, the famous *Pul-*
" *cheria Augusta*, that *ipsa per semetipsam in sancta*
" *quarta Synodo sedit* : which fourth Synod was
" with *Martianus* the Emperour.

"To these I adde the very *Ordo celebrandi con-*
" *cilia* writen by *Isidor*, and like unto the *Modus*
" *tenendi Parliamentum.*

" "Thus much for humane testimonie. I have
" done with my hastie notes, only I adde this, and
" I beseech you to intend it.

"Whilest we of the Laitie had our power and
" voices to choose our own Ministers, and our
" own Bishops, (which was our ancient right,
" constantly allowed and practised in the best
" Primitive times, whereof the proofes are yet
" evident enough) so long (I say) we might trust
" them in a *Synod*, whom we first had trusted to
" direct and guide our soules in all the mini-
" steriall function.----But to conclude us up

now

"now, and ſhut us out contrary to the Law
"of *Nature* and *Reaſon*, contrary to ancient u-
"ſages: not to admit us to determination, nay
"to exclude us from conſultation, and after
"all to take from us all aſſent both in choice
"and in refuſall of Paſtors to be ſet over us,
"and yet to bind us by Decrees ſo made, may
"prove (I feare) no leſſe then ſoule-tyrannie. I
"do not preſſe the deſerved right of our choice
"of Paſtors: but one thing more, lend me pati-
"ence to adde as a ſupreme *Coronis* to all that I
"have ſaid for right of Laity in *Synods*.

"Looke I beſeech you in the firſt *Synod* that
"ever was held in the Chriſtian Church, and
"that for ſo great and ſingular a cauſe, as never
"was occaſion for the like in the world before
"or ſince: you have it in the firſt of the *Acts* of
"the holy Apoſtles, and it is for the choiſe of a
"new Apoſtle. There were in this *Synod* and of
"this *Synod*, the eleven Apoſtles, *Act.* 1. 13. *With*
"*the brethren of the Lord*, *verſ.* 14. There were *the*
"*Diſciples*, there was *Turba* ὄχλος a multitude, of
"*about* 120. *names*, *verſ.* 15. Saint *Peter* tels them
"that out of that number *one muſt be ordained to*
"*be a witneſſe of the reſurrection* of our Saviour;
"thereupon what doth the multitude of Diſci-
"ples there preſent? ἔστησαν δύο *verſ.* 23. *they place*

" *or ſet two before the Apoſtles:* And the ſame men
" *viz.* all the Diſciples, *verſ.* 26. Εδωκαν κλήρους αὐτῶν
" *they give forth their lots*, and thereupon, the lot
" falling upon *Matthias*, he *was numbred* (ſaith our
" tranſlation) *with the eleven Apoſtles*; but the
" Originall is more, συγκατεψηφίσθη, *communibus cal-*
" *culis annumeratus eſt*, he was by common aſſent
" or by common voyces reckoned with the ele-
" ven. Now who were theſe common voyces?
" who were theſe 120. men? Evangeliſts, Bi-
" ſhops, Deacons, and Presbyters or Elders, as
" yet there was not one in all the world, the A-
" poſtles were but eleven, perhaps not numbred
" in this 120. The Diſciples, if you will ſay that
" they were there, yet they were but 70. So that
" here is no evaſion: the Laity were preſent, and
" not paſſive only, they were active in this ori-
" ginall, ſo weighty a *Synod.*
"

" My ſecond inſtance in this kinde, is out of
" the ſecond Councell that ever we read was
" held, and this is *Acts* 6. where the Apoſtles call
" a Councell for the choyce of ſeven Deacons:
" Then the twelve *called the multitude of the Diſ-*
" *ciples to them*, V. 2. Τὸ πλῆθος τῶν μαθητῶν. They being
" aſſembled, doe not ſay, we have decreed, we
" have ordered and ordained, and injoyned, but
" their

" their language is *Verſ.*3. Ἐπισκέψασθε ἀδελφοὶ *brethren*
" *look ye out*, the word is the ſame as ἐπίσκοπος, both
" from ἐπισκοποῦτι to overſee, do you overſee among
" you, ſeven men of honeſt report. And *the ſay-*
" *ing* (as it is *verſ.*5.) *pleaſed* ἤρεσε ὁ λόγος ἐνώπιον πάντος τοῦ πλήθους *the*
" *whole multitude*, there is a conſent of theirs:
" more plain in ἐξελέξαντο, they, *the multitude choſe*
" *ſeven*, *Steven and Philip*, *&c.* οὓς ἔστησαν ἐνώπιον τῶν
" Ἀποστόλων, whom they (ſtill the *multitude* τὸ πλῆθος)
" *verſ.*6. did ſet or place before the Apoſtles.

" The third and the laſt ſhall be the πανκαθολικὸν
" the great and generall Councell held by the
" *Apoſtles* upon the diſſention of the Church in
" point of Circumciſion (and that is *Acts.*15.)
" there you ſhall again find preſent, πᾶν τὸ πλῆθος,
" *verſ.*12. *All the multitude:* but you will ſay and
" object, that the next word is ἐσίγησε, *the multitude*
" *kept ſilence.* True, *ergo* what? Therefore they
" ſpeak not at all in this Counceli? nothing leſſe.
" But *ergo* they had ſpoken before: for it is plain
" by the word THEN, *Then all the multitude kept*
" *ſilence.* If they had nothing there to doe, but to
" be alwaies ſilent, this particle of time, *Then*,
" might well have been ſpared. This may per-
" haps be objected, and therefore ought to be
" prevented; for the further clearing whereof,
" obſerve (I pray) the next *verſ.*13. where in

" like manner, it is ſaid of *Paul* and *Barnabas*
" μὴ δὲ τὸ σιγῆσαι αὐτοὺς. *And after they held their peace,*
" *Ergo* they had ſpoken. And therefore the Frier
" who collected together a body of Councels
" (*Peter Crabbe* a *German*) doth even from this
" place infer a conſent of the people, ſaying,
" *Tacuit omnis multitudo conſentiens Petro.*

" But if you would have this more clearly
" evidenced beyond all exceptions, I pray take
" notice of the reſolution of this Synod, *verſ.* 22.
" *Then pleaſed it the Apoſtles and Elders with the*
" *whole Church.* With the whole Church, what is
" that? The bleſſed Apoſtles and their fellow-
" labourers did not engroſſe, and (as our Church-
" men affect to doe) uſurp and monopolize the
" word Church, as proper only to Church-men,
" No you ſhall finde it even in the *Epigraphie* of
" the Canons and Decrees of this true, holy, and
" ſacred *Synod*, that the deſpiſed Laity are in
" theſe Canons conjoyned with the bleſſed A-
" poſtles, although Pope and Patriarch, Primate
" and Metropolitan, Archbiſhop and Biſhops,
" yea even down to Dean and Archdeacon, (I
" have heard it) do deſpiſe the thought of ad-
" mitting the Laity: I do not ſay to deciſion, but
" even to Conſultation, nay to the very choice
" of conſulters in Religion: nay lower, even ſo
much

" much as to have a negative power, when a man
" of inability and of ill life is obtruded upon
" them: I proceed, for I would not *orare*, but
" *probare*; look *verſ.* 23. They that were preſent
" had voyce, they who voyced the *Canons* joyned
" in the decree, and ſending the decree unto
" *Antioch.* The words are thus, *The Apoſtles, and*
" *Elders, and Brethren ſend greeting to the Brethren*
" *which are in Antioch, &c.* Here the *Brethren at*
" *Hieruſalem* are (with the *Apoſtles* and the *El-*
" *ders*) actors in, and authors of the *Canons* in
" this Councell agreed. There is no evaſion, no
" eluſion to be had, unleſſe you can prove that
" all the *Brethren* in *Antioch* to whom theſe
" *Brethren* in *Hieruſalem* did write, were onely
" Clergy-men.

" Which if you ſhould affirm, our Clergy
" will hardly be pleaſed with you, for they muſt
" then be of the *multitude* (not a ſpeciall lot) for
" *Barnabas* and *Paul* did deliver this Epiſtle (be-
" ing the decree of this Synod) to *the multitude*
" τὸ πλῆθος as it is found in the 30 verſe. *And when*
" *they had gathered the multitude together they de-*
" *livered the Epiſtle.*

" Thus much in way of purſuit for this one
" argument, that no Canons can bind the Laity
" where we have no voyce of our owne, nor

" choyce

"choice of the Clergie perſons who doe found "them, nor aſſent in the ſuſception of them after "they are framed. *Quod omnes tangit, ab omnibus "tractari debet.*

"M. *Speaker*, It remaines as a wiſh, that every "member of that meeting, who voted theſe ex- "orbitant Canons, ſhould come ſeverally to the "Bar of the Parliament Houſe, with a Canon "book in his hand, and there unleſſe hee can an- "ſwer his *Catechiſme* (as I called it) & ſhew what "is the name of their meeting, and (unleſſe hee "can manifeſt that the Laity are no part of the "Church) *Conceptis verbis* in ſuch expreſſe terms "as that Houſe ſhould think fit, to abjure his "own ill-begotten iſſue, or elſe be commanded "to give fire to his own Canons.

## *Section VI.*

UPon my motion *November* 23. it pleaſed the grand Committee for Religion, to appoint a Sub-committeee, to receive complaints from oppreſſed Miniſters, which Sub-committee was ſhortly after made a Committee by order of the Houſe. It pleaſed the Gentlemen of this Committee to put the honour and the burden of the chaire upon me: from hence ſeverall Reports

ports have been delivered in, I ſhall only trouble the Reader with the firſt of them.

18 Decemb. 1640.

M. *White*,

This grand Committee for Religion did authorize a Sub-committee (among other things) to take into conſideration, the unjuſt ſufferings of good Miniſters oppreſſed by the cruell-uſed authority of Hierarchicall Rulers.

In this (and in other points) we have entred upon many particulars, we have matured and perfected but one. If we had leſſe worke, you ſhould (before this time) have had more: but complaints crowd in ſo faſt upon us, that the very plenty of them retards their iſſue.

The preſent Report which I am to make unto you, is concerning M. *VVilkinſon* a Batchellor in Divinity, and a man in whoſe character doe concur, Learning, Piety, Induſtry, Modeſty.

Two hardſhips have been put upon him; one at the time when he preſented himſelfe to receive Orders: and that was thus.

The Biſhop of Oxfords Chaplen (M. *Fulham*) being the examiner (for Biſhops now doe ſcorne to do Biſhops work: it belongs to himſelfe) he propoundeth foure queſtions to M. *VVilkinſon*, not taken out of the depth of Divinity, but fitly B. Bancroft.

choſen to diſcover how affections doe ſtand to be novellized by the mutability of the preſent times.

The queſtions were theſe.

1. *VVhether hath the Church authority in matters of Faith?*

2. *May the Kings booke of ſports,* (ſo ſome impious Biſhops have abuſed our pious King, to call their contrivance His Majeſties booke) *may this be read in the Church without offence?*

3. *Is bowing to or before the Altar lawfull?*

4. *Is bowing at the Name of Jeſus lawfull?*

The doctrine of the firſt affirmed, will bring a dangerous influence upon our beliefe, by ſubjecting our faith to humane reſolutions. The other three are diſciplinarian in the preſent way of Novelliſme.

As ſoon as M. *VVilkinſon* heard theſe queſtions, *Lupum auribus*, he had a Wolfe by the eares. And becauſe unto theſe captious interrogatories he could not make a peremptory anſwer, M *Fulham* would not preſent your petitioner to the Biſhop for ordination.

Thus you ſee (M. *VVhite*) a new way of Simony: Impoſition of hands is to be ſold, if not for money, yet to make a ſide, a party, a faction. They will not confer Orders, but upon ſuch as will

will come in and make party with them in their new practices, as is evident by theſe queſtions. Take this, in this kinde, as a leading caſe, a firſt complaint, more are comming: and M. *VVilkinſon* ſhall have the poore common comfort

*Solamen miſeris ſocios habuiſſe----*

I proceed to his ſecond ſufferance, which was by the Vicechancellor of Oxford, for a Sermon preached in his courſe at S. *Maries* in Oxford. Short to make, he preached better then they were willing to heare: the Sermon fell into the eares of a captious Auditour. For this Sermon, he ſtands now ſuſpended by the Vicechancellor from all the ſpirituall promotion that he had, which was only the reading of a Divinity lecture in *Magdalen*-hall.

The Committee required the Vicechancellor to ſend unto us the Sermon with his exceptions in writing. They were brought, and being received, they are three in number: great and weighty in the accuſation: none at all in proofe. Nay (M. *VVhite*) there is nothing preſented unto us, wherein to finde a colour or a ſhadow, whereby to make the accuſation ſemblable, and conſequently the ſuſpenſion juſt. *Ecquis innocens erit, ſi accuſare ſufficerit?*

The particulars inſiſted upon, pickt and cho-

ſen out of that Sermon by the Vicechancellor are three: every one a hainous charge, and the firſt ſounding little leſſe then treaſon. Give me leave to read them, as Mr. Vicechancellor hath ſent them in writing.

1. *Our religious Soveraign, and his pious government, is ſeditiouſly defamed, as if his Majeſty were little better then the old Pagan perſecutors, or then Queen Mary.*

2. *The government of the Church and Univerſity is unjuſtly traduced.*

3. *Men of learning and piety, conformable to the publique government, are uncharitably ſlandered.*

The leaſt of theſe being duly proved, will make him worthy of ſuſpenſion: but if M. *Wilkinſon* be guilty of the firſt, he is not worthy to live. The truth is, the Vicechancellor hath learned *audacter criminare*: and fayling in proofe, hath only fowled himſelf. Your Subcommittee, upon due conſideration of the cauſe and circumſtance, have hereupon unanimouſly voted, that M. *Wilkinſon* is free from all and every of theſe exceptions, made againſt his Sermon by the Vicechancellor. We are all of opinion that there is nothing therein, that deſerves *Notam cenſoris, nedum lituram judicis.*

If (M. *White*) there be in a Sermon (as there ought

ought to be) *aliquid mordacis veritatis*, ſhall the Preacher be for this ſuſpended? His mouth ſhut up for preaching truth boldly? It is contrary to their commiſſion, for (*Sir*) they have a great Charter to ſpeake freely: it is warranted unto them *Jure divino*. Saint *Paul* doth own it, in his inſtruction of *Timothy*, The words are, *I charge thee before God, and the Lord Jeſus Chriſt, preach the word, be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke, exhort-----For the time will come when they will not endure ſound doctrine.* Here is our caſe exactly. Here was reproofe; here was exhortation: here was preaching out of ſeaſon, to unwilling or to unprepared hearers: and yet in ſeaſon, the Theame was neceſſary, and fitted to their want of zeale: But the only fault was, that *the time is come when ſound Doctrine* will not be *endured*. 2 Tim. 4. 1, 2, 3.

Thus the Committee found it: thus have I faithfully, but imperfectly, reported it, and do now ſubjoyn the opinion and requeſt of your truſtees, to this grand Committee.

M. *Wilkinſon* is innocent and free from this accuſation. He had juſt cauſe to petition. The Vicechancellor hath been without cauſe, nay againſt cauſe, rigid and oppreſſive. The Sermon deſerved thanks. The preacher received injuries. His ſuſpenſion to be taken off: The retracting

and diſſolving whereof ought to be as publike as was the inflicting thereof.

One word more I ask leave to add, and I hope I ſhall not therein erre from the ſence of the Committee, though indeed I received it not in command to be joyned to the Report. This buſineſſe, M. *White*, is ſpread into a wide and ample notice: two great Primats have appeared in it, and that with different, perhaps contrariant ſences, ſences as diſtant as *Lambeth* and *Armagh*. The Vice-chancellor ſaith, that *the Preacher was cenſured by the moſt Reverend Lord Primate of Ireland, who heard him, to bee a bold or raſh fellow for it*. Hereupon I attended that learned, pious and painfull Primate, and did reade theſe words of the Vice-chancellour unto him. His anſwer was, that he takes it as an *Aſperſion* upon him. He remembers the Sermon, and commends it.

This is an additionall to the Report, and with this I leave M. Vice-chancellor, and the Biſhops Chaplen (*Fulham*) to the wiſedome and conſideration of this grand Committee.

## *Section VII.*

MY next walke was in a hazardous way, and although it was not ſo lodg'd in my memory

mory, as that in due ſeaſon I could make uſe of it (as I intended) publiquely in the Houſe; yet being ſince gone forth without my appointment into print, I doe now owne it for my ſence, untill I be better inſtructed, as I was promiſed long ſince, by a Cathedrall friend of mine, but do now deſpaire to ſee performed. Mr. D. of C.

The Theam is, that ſecular juriſdiction ought not to be held by ſuch as are of the Clergy function Ἑαυτοῖς ἐβασίλευσαν, &c. *They reigned to themſelves* (ſaith the Lord) *and not by me; they have beene Princes and I knew it not.* Hoſ 8.4.

The words of that ſhort paſſage were theſe

"OUR Lord and Saviour (bleſſed for ever)
"being indeede a King, *Pilate* (his Judge)
"ſeemeth to ſtart, and bee in feare at that great
"title: Although our Saviour had told him ſay-
"ing [a] *My Kingdom is not of this world. Pilate* [a] Joh. 18.36
"(ſtill in feare) [b] *ſought to releaſe him*, but more [b] Jo. 19.12.
"in feare of *Cæſar* (the king at that time of this
"world) he adjudged the *Lord of life to death*, yet
"honorably writeth his Title, [c] *This is Jeſus the*
"*king of the Jewes*. This title he then was crown'd [c] Mat. 27. 37.
"withall, when life and death divided his ſoule
"and body aſunder; that in a manner it may be
"ſaid he never was a king indeede, untill he was
"out of this world.

If

[a] John 13. 13.

"If he who was our [a]*Lord and Maſter*, had not "this worlds royalty, whence commeth that the "Pope is Crowned? and his Cardinals in Purple? "whence have our Biſhops their Lordſhips? and "as themſelves call it [b]*Jura regalia*, their royalty "and rites of Baronage?

[b] B. *Hall.* Epiſcop. part. 2 p. 106.

"It may prove a diſquiſition deep and dange- "rous, yet I deſire (without envy to their pomp "or perſons) to wade ſo farre as may ſatisfie a "mind that loves truth, and deſires to be led by "it: and this with all poſſible brevity. There "hath been a happy and bleſſed reformation of "our Church, God ſend a better, and a more "ſevere reformation of our Church-men, or "elſe our Church is now in danger to be defor- "med again.

"The ſtate of this inquiry may be this, *viz.* "whether the Miniſters of Chriſts Kingdome "may receive worldly titles, and execute world- "ly Offices and powers? or more generally thus: "Whether a Clergy-man may *ſemel & ſimul*, be "both a Clergy-man and a Lay-man, in power, "office and authority over other men in both "kinds?

[c] Luk. 22. 24.

"Goe we to the fountaine head, [c]*There was* "*a ſtrife among them* (the Apoſtles) *which of them* "*ſhould be accounted the greateſt*; which of the "twelve

"twelve ſoever began this emulation of power.
"Certaine it is, that the two ſonnes of *Zebedee*, Mat. 20.
"*James* and *Iohn* with their mother, firſt preſu- 20.
"med to come and aske the higheſt places of
"honour (next to the very Throne) in the King-
"dome of *Chriſt*; which Kingdome was concei-
"ted by them ſhortly after to bee raiſed in the
"ſplendor of this world. This is genuinely ga-
"thered from this very ſtory, generally confeſ-
"ſed, and clearly confirmed in the Hiſtory of
"the Acts, where the Apoſtles do aske our Sa-
"viour, even after his Reſurrection, ſaying, *Lord* Act. 1. 6
"*wilt thou at this time reſtore againe the Kingdome to*
"*Iſrael*? Therefore to theſe two brethren and
"their mother, ſo much miſtaken in the nature
"of this Kingdome, he maketh anſwer, *Ye know* Mat. 20.
"*not what you aske.* Hee preſently ſheweth the 22.
"entertainment of his Kingdome, *A cup to drinke*
"*of*, that many were like to pray *might paſſe from*
"*them*; but they anſwer, they *are able to drinke*
"*thereof.* This their anſwer, as it proved true
"in all the twelve Apoſtles, ſo by the provi-
"dence of *God*, one of theſe two brothers, *Iames* Acts 12.
"was the firſt of the reſt (as ſome doe gather) 2.
"who dranke the cup of Martyrdome, and as
"ſome think, *Iohn* was the laſt of the Apoſtles.

"Equals look awry on the ambition of their

'fellowes. Theſe two were vaine in their high
'requeſt, and the other ten murmured at their
'preſumption, *They were moved with indignation*,
Mat. 20. 'ſaith Saint *Matthew*. *They began to be much diſ-*
24. '*pleaſed*, ſaith Saint *Marke*. But by this happy
Mar. 10. 41. 'errour of theſe two Apoſtles, our Saviour
'takes occaſion to inſtruct them, and the other
'ten, and in them all other Miniſters belonging
'unto him, how far different the paſtorall care
'of his Church, is from the power which gover-
'neth in Common-wealths.

'Hereupon the Son of God calleth unto him
'all the twelve Apoſtles, ſaying, *Ye know that the*
Mat. 20. 25. '*Princes of the Gentiles exerciſe dominion, &c. Yee*
Mar. 10. 24. '*know that they which are accounted to rule over the*
'*Gentiles, exerciſe Lordſhips, &c. The Kings of the*
Luk. 24. 25. '*Gentiles exerciſe Lordſhips, &c.* οὐχ ὕτως ἔσται ἐν ὑμῖν.
'*But it ſhall not be ſo among you.* This is a ſtatute
'not to be repeled. This is ſpoken *authoritativè &*
a Mat. 20. 28. Mar. 10. 45. '*definitivè*, it is the determinate Law of a juſt au-
'thority. A Canon ordained, and irrevocably
'fixed by the *wiſedome of God*. Confirmed by an
b Luke 22. 22. 'example above all argument. (a) *For the Son of*
c Mark 10. 24. '*man came not to bee miniſtred unto, but to Miniſter.*
'(b) *I am among you as hee that ſerveth.* And be-
d Iohn 13. 15, 16. 'fore this he had taught them that the (c) *Diſ-*
'*ciple is not above his Maſter.* (i) *I have given*

'you

'*you an example, that you ſhall doe as I have done to*
'*you, verily, verily, the ſervant is not greater than the*
'*Lord.*

' This Miniſtery being thus performed in hu-
'mility, and without worldly titles, The Mini-
'ſters ſhall be then exalted. Our bleſſed Saviour
'in expreſſe words following, ſaith unto them,
'*I appoint unto you a Kingdome* (but addeth) *as* Luc. 22.
'*my Father hath appointed mee.* Now his owne 29.
'Kingdome is ſpirituall, or as himſelfe ſaid unto
'*Pilate, not of this world.* Let them then renounce
'temporall, and they ſhall have ſpirituall ho-
'nour. But ſome of the Clergy would (it ſeems)
'confound both Kingdomes, being ambitious
'to inherit *Glory* in the Kingdome of *Grace.* I
'feare that there are ſome Biſhops do not know
'how ſublime a vertue Chriſtian humility is;
'how full of honour.

" Every πρεσβύτερος muſt bee ὡς νεώτερος, *Let the* Luc. 22.
'*greateſt be as the youngeſt*, that is the way to be a 26.
'right Elder, he muſt be ὡς διακονῶν, as hee that ſer- Luc. 22.
'veth, that is the way to be *miniſtred unto.* Hee 27.
'muſt be δοῦλος, *a ſervant*, that he may be πρῶτος, a Mat. 20.
'*prime or chiefe.* He muſt be διάκονος, * *a Miniſter*, 27.
'that he may be μέγας, a *great one.* Theſe antitheſes Mark 10
'our Saviour hath placed in the text upon the 44.
'former occaſion. *Mat. 20
26.

'From hence, may well be argued as a Corol-
'lary, to theſe undoubted premiſſes, that no
'Miniſter of the Goſpell can lawfully aſſume,
'hold, or exerciſe that power which by the
'Lord of the Goſpell is inhibited to his Mini-
'ſters. But our Saviour *Ieſus Chriſt* (Lord and
'onely Head of his Church) hath inhibited all
'temporall Lordſhip, Magiſtracy and Domi-
'nion to his ſervants, in the lot of his Clergy.
'Therefore no Miniſter of this Goſpell may
'hold or exerciſe temporall Lordſhip or Domi-
'nion.

'Theſe words, οὐχ οὕτως, &c. *It ſhall not bee ſo a-*
'*mong you*, doe ſo ſtraiten the Biſhops Miters,
'that they ſit uneaſie on their heads: to ſoften
'and as it were to line them for their eaſe; the
'Biſhops that are and would be all the Papall,
'and ſome of the Proteſtant, doe quilt a gentler
'ſenſe into theſe words, than can beare analogy
'with the text. They ſearch the originall, and
'pretend to find another ſenſe in our Saviours
'ſentence.

'The Text ſayes, that *the Lords of the Gentiles*
'*are called gracious Lords*, and εὐεργέται (not Tyrants
'but) *Benefactors*, a title fit for the beſt Princes.
'And yet this Text (ſay they) forbids not unto
'Clergy-men, the uſe and exerciſe of worldly
'titles,

'titles, power, offices, dignities, cõmands, domi-
'nion, Lordſhips, &c. but the abuſe of them: do-
'mineering & tyrannizing with them, not exer-
'ciſing and holding. This they pretend to make
'firme out of the Greek word καταχυριεύειν, which
'they would have taken in the worſt ſence of
'exorbitant power, even for tyrannizing. So
'then, they would teach us, that, *Lord* it they
'may, and *Lord* it they may not: *Lord* it they
'may with all pompe, ſtate, power; *Lord* it they
'may not, with pride, vanitie, and oppreſſion.
'But I ſhall eaſily prove this interpretation to
'be inconſiſtent with the ſcope and analogy of
'the Context.

'Will they frame their argument from the
'verbe κυριεύειν to bee a Lord, or to rule? or from
'the prepoſition κατ, added and united thereun-
'to? neither will ſerve. And if the pomp of
'our Prelates cannot avoyd the power of this
'text, they are down for ever. Let me therefore
'ſcan it to the full.

'Firſt, κυριεύειν to be a Lord, or to have rule or
'Lordſhip, is never properly taken in that ill
'ſence which they would here create, as having
'unjuſt, and oppreſsive power. It is derived from
'the uſuall and moſt frequent title of our Lord
'and Saviour, whom the holy Scripture ſo of-

'ten ſaluteth κύριος, Lord Here is no ſhadow for
'tyranny.

'The true ſenſe of κύριος is *authoritatem habens*,
'one that hath authority: being derived from
'κῦδος authority, which is known to be approved
'and ordained by God himſelfe, from whom all
'lawfull authority is derived. Mark how well
'this word is ſenſed through all Authours: *De-*
'*moſthenes* calleth the heads and chiefe of the
'City, Τὰ κύρια τῆς πόλεως. A law in force and princi-
'pall authority is called by *Æſchines* κύριος νόμος.
*Gal. de uſu partium.* 'Galen calleth the chiefe and principall mem-
'bers of a mans body κυριώτατα μέρη τοῦ σώματος, yet
'one member doth not tyrannize over ano-
*Ethic. lib. 6.* 'ther. *Ariſtotle* hath Κυρία ἀρετὴ, *propria virtus*,
'(that is) a vertue properly or principally ſo
'called. Αὐτοκύριος is one that is Lord or Maſter of
'himſelfe, not one that domineeres over him-
Apoc. 1. 10. 'ſelfe. Κυριακὴ ἡμέρα, *The Lords day.* Κυριακὸν δεῖπνον,
1 Cor. 11.21. 'The Lords Supper. Saint *Paul* ſaith that *The law*
Rom. 1. 1.7. 'hath dominion over a man ſo long as hee liveth, hee
Rom. 9. 'doth not meane that the Law is a Tyrant, yet
'the word is ὁ νόμος κυριεύει. *Chriſt* both dyed, and
'roſe, and revived, that hee might *bee Lord both*
'*of the living and the dead:* καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.
'From Κύριος, Lord, commeth Κυριότης, Lordſhip,
'foure times mentioned by the holy Apoſtles,
'but

'but never taxed as a power tending to Tyran-
'ny, but to bee obeyed in them who duely are
'therewith inveſted, as may bee ſeen (*Eph.* 1. 21.
'*Coloſ.* 1 16. 2 *Pet.* 2. 10. and *Jude* 8.) Clearely
'then in κυριεύειν there is no print of uſurpation or
'of oppreſſive and tyrannicall power. If there
'be, we are then well warned to beware of our
'Biſhops, who not only owne the title κύριος, but
'expreſſely plead for it, as the Biſhop of *Exeter* Par. 2. pig. 104.
'in his late *Epiſcopacie*.

'Secondly, καταχυριεύειν the very word (uſed by
'Saint *Matthew* and Saint *Marke*, in theſe before
'alledged Texts) whereby our Saviour forbid-
'deth his Apoſtles, to exerciſe Dominion or
'Lordſhip is a compounded word of two, κατὰ and
'κυριεύειν. That is, to rule as one that hath autho-
'rity. I may render it to be, or to behave ones
'ſelfe (κατὰ *juxta ſecundum*) according as one that
hath authority.

'This prepoſition in words compounded hath
'ſometimes a ſignification of his owne, ſome-
'times none at all, as in καταδήσω, &c. clearely it
'hath no ſpeciall ſignification in this καταχυριεύειν;
'much leſſe a force ſo exegeticall as to draw the
'lawfull power of κυριεύειν into the exorbitancy
'of a tyranny. That it hath no force here, is by
'this apparent, for that the Speech of our Savi-

"our

" our recorded by the holy Ghoſt in S. *Matthew*
" and S. *Marke* by κατακυριεύουσιν, and by κατεξουσιάζουσιν
" are rendred by the ſame ſpirit in Saint *Luke*,
" κυριεύουσιν and ἐξουσιάζουσι. So that plainly you muſt
" not pretend tyrannizing to be meant in the
" ſence of one place, except you can finde it alſo
" in both, unleſſe you will come to this, that he
" forbiddeth tyranny in one place, and worldly
" power in the other, which if you do, you grant
" the queſtion.

' This is enough alone: yet for a further inter-
' pretation of καλακυριεύσω, look in *Geneſis* 1. 28.
' where God giveth unto man, in the time of
' mans innocency, the rule and dominion over
' all his Creatures, even whileſt they all were
' *very good*. The name and word of power in
Gen. 1. 31. ' that great Charter granted is καλακυριεύσατε. Now
' the time of this power granted, the perſon to
' whom it is granted, the creatures all good on
' whom it was to be exerciſed, and above all the
' goodneſſe of Almighty God who granted it,
' doe exclude all imagination of a tyrannicall
' power, and admit onely of a fatherly maſter-
' ſhip over the new creatures of God.

' The ſame word is uſed againe (*Pſalm.* 110.
' 2.) and there applyed to our bleſſed Saviour,
' κάλακυρίευε ἐν μέσῳ τῶν ἐχθρῶν σου. *Rule thou in the middeſt*

' *of*

" *of thine enemies. Aquila hath* ὑπερίσχυε, *Invaleſce,*
" prevaile over thine enemies: *Symmachus,* σὺ δὲ
" παίδευε, do thou correct or inſtruct thine ene-
" mies.

" If then the frequent and conſtant ſenſe of
" both κυριεύειν and καταξουσιάζειν, be only to have
" power and authority, civill, temporall, and or-
" dinary dominion; and that all ſuch authority
" is forbidden them, how poore and weake is
" that evaſion for our Biſhops, who would
" have this ſpeech of our Saviour taken in a for-
" ced ſenſe different from all theſe other places?
" and would forge a new meaning, as if our Sa-
" viour did not here forbid κυριότητα κυριεύειν,
" but only κακὴν ἀρχὴν & τυραννικὴν, not a comman-
" ding Lordlineſſe, but a Tyrannous uſe of it?
" when as it is hereby evident, that Chriſt, ha-
" ving ordained the Ariſtocracy of twelve, did
" therein in his reprehenſion here take away
" thoſe ſeverall benches of honour, and that
" proud imparity of temporall power which
" our Biſhops doe ſwell withall.

" That the former ſpeeches of our Saviour,
" doe deſtroy the Lordlineſſe of our Prelates, let
" us confirme it with a farther conſideration;
" which is thus: Our Saviour *Chriſt* being [a] *the* a 1 Cor. 1.24.
" *wiſdome of God,* muſt be thought to fit and ſuit

 " his

"his answer to the question and request made
"unto him by the two Apostles. But what Bi-
"shop in defence of his usurped power, dares
a Gal. 2. 9. "affirme that two such admirable [a] *Pillars*, as
"*James* and *John*, should aske of such a Master
"*iniquam dominationem*, a cruell dominion over
"their fellowes; as if the meaning of their re-
"quest were thus: Master, give us two leave to
"tyrannize over the other ten? Hee had taught
b Mat. 5. 5. "them before, [b] *Blessed are the meek*: And
c Mat. 11. 29. "[c] *Learne of mee, for I am meeke and lowly in heart*: Can it
"then be thought that the beloved Disciple and
"his brother, shall aske of the Master of all hu-
"mility, a Tyrannicall power to oppresse their
"partners? No man hath such a heart of Lead
"to thinke, yet there have not wanted fore-heads
"of Brasse to affirme so: Certainly, in that King-
"dome of Christ, by them as then supposed to
"be temporall, they desired the honour to shine
"in civill dignity, and eminency of power and
"authority, which (no question) they intended
"to have exercised with all brotherly moderati-
"on; yet are they (and I wish our Bishops also
"were) answered with his reprehension: first,
d Mat. 20. 22. "[d] *Yee know not what yee aske*; next with his abso-
"lute deniall and forbiddance, οὐχ οὕτως ἔσται, &c.
"*It shall so not be among you.*

'Will

'Will the practice of S. *Paul*, and the counsell
'of S. *Peter* serve for comment to this text? Saint
'*Paul* saith, οὐ κυριεύομεν, [a] *We Lord it not.* S. *Peter* a 2 Cor. 1.2,4.
'himselfe, an Elder to other Elders, exhorteth
'them to feed the flocke, ἐπισκοποῦντες, *over seeing*
'it: and that not by *constraint*, μηδ' ὡς κατακυριεύ-
'οντες, [b] *nor as being Lords.* b 1 Pet. 5

'Therefore my resolution stands cleare upon
'this vote, That it may bee declared that true
'and right Episcopacie is incompatible and in-
'constant with the authority of a secular juris-
'diction.

'They who give in their names to be labou-
'rers in *Gods Vineyard*, must not goe out of the
'doore, and thinke to returne at pleasure: their
'whole time they have vowed to the great Ma-
'ster of the Vineyard; and I find no wages pro-
'mised but to them who enter and continue
'there to the last houre. '*No man putting his hand* c Luke 9. 62.
'*to the plough and looking backe, is fit for the King-*
'*dome of God.*

'Let therefore this inhibitory Statute against
'Bishops holding the secular jurisdiction of
'temporall Lordships, stand (as it must stand)
'irrepealeable, Οὐχ οὕτως ἔσται ἐν ὑμῖν, *It shall not*
'*be so among you.*

Thus, by vouching a divine Statute, That Bi-

ſhops ſhould not be Lords, I do plainly involve my ſelf in this concluſion, That Biſhops are and ought to be. Such is, ſuch ever was my ſenſe; ſo far am I from the *Rooters*.

God forbid that we ſhould deſtroy the function of Epiſcopacy, but God grant wee may (with his Majeſties leave) un-Lord them from
Pag. 347. a domineering power: For to my ſence, *Syneſius* doth very well deliver himſelfe, Συνάπτειν τὴν βασιλείαν τῇ ἱερωσύνῃ, συγκλώθειν ἐστὶ τὰ ἀσύγκλωστα. *To conjoyne the Principality with the Prieſthood, is to*
Epiſt. 57 *cloſe together things inconſiſtent.* And againe, Τί δὲ συνάπτειν πειρᾷ τὰ κεχωρισμένα τοῖς τοῦ Θεοῦ; *Why doe you endeavour to joyne thoſe things that are ſeparated by God?*

In this opinion I may receive as little thankes from the Prelates, as I find full ſatisfaction in my owne boſome.

## *Section VIII.*

UPon Thurſday, *May* 21. I ſubjected my ſelfe to the obloquy I ſuffer. The Bill for *Abolition* of our preſent Epiſcopacy was preſſed into my hand by *S. A. H.* (being then brought unto him by *S. H. V.* and *O. C.*)

'He

He told mee he was reſolved that it ſhould goe in, but was earneſtly urgent that I would preſent it. The Bill did hardly ſtay in my hand ſo long as to make a haſty peruſall. Whilſt I was over-viewing it, Sir *Edward Aiſcough* delivered in a Petition out of *Lincolnſhire*, which was ſeconded by M. *Strode* in ſuch a ſort, as that I had a faire invitement to iſſue forth the Bill then in my hand. Hereupon I ſtood up, and ſaid this, which immediately after I reduced into writing.

M^r. *Speaker*,

'THe Gentleman that ſpake laſt, taking
'notice of the multitude of complaints
'and complainants againſt the preſent govern-
'ment of the Church, doth ſomewhat ſeem to
'wonder that wee have no more purſuit ready
'againſt the perſons offending. Sir, the time is
'preſent, and the worke is ready, perhaps beyond
'his expectation.

'*Sir*, I am now the inſtrument, to preſent un-
'to you, a very ſhort (but a very ſharp) Bill: ſuch
'as theſe times and their ſad neceſsities have
'brought forth. It ſpeakes a free language, and
'makes a bold requeſt. It is a purging Bill.

'I give it you as take phyſick, not for delight,
'but fore a cure. A cure now, the laſt and onely

'cure,

'cure, if (as I hope) all other remedies have first
'been tried. Then—*Immedicabile vulnus, &c.* But
'*Cuncta prius tentanda*—

'I never was for *Ruine*, so long as I could hold
'any hope of *Reforming*. My hopes that way are
'even almost withered.

'This Bill is entituled: *An Act for the utter*
'*abolishing and taking away of all Archbishops, Bi-*
'*shops, their Chancellors, and Commissaries, Deanes,*
'*Deanes and Chapters, Arch-deacons, Prebendaries,*
'*Chanters, and Chanons, and all other their under-*
'*Officers.*

'*Sir*, you see, their demerits have exposed
'them *Publici odii piaculares victimas*. I am sorry
'they are so ill, I am more sorry that they will
'not bee content to bee bettered, which I did
'hope would have been effected by our last
'Bill.

'When this Bill is perfected, I shall give a sad
'I unto it. And at the delivery in thereof, I doe
'now professe before-hand, that if my former
'hopes of a *full Reformation* may yet revive and
'prosper; I will againe divide my sense upon
'this Bill, and yeeld my shoulders to *under-prop*
'the primitive, lawfull, and just *Episcopacie*: yet
'so, as that I will never be wanting with my
'utmost paines and prayers to *Root out* all the

'undue

'undue *adjuncts* to it, and *ſuperſtructures* on it.
*I beſeech you reade the Bill, and*
*weigh well the worke.*

This is the neereſt Act that ever I have done for *Abolition*: and if I ſuffer for this, it is altogether undeſervedly: For my profeſsion here is to *Root out all undue adjuncts and ſuperſtructures*, but to *under-prop the Primitive Epiſcopacie*. And as before I ſaid) a little addition to this Bill might have given us a good *Reformation*: Take away the preſent Dioceſſes, but ſtate forth the future in the ſame Bill. The heads of which form ſhall anon be preſented to you.

*Section IX.*

THe next paſſage of this nature was upon the ſame Bill, whileſt it ſtood (as yet it ſtands) in Commitment to the whole Houſe, Mr. *Hide* excellent well diſcharging that Chaire. And this was the firſt which was diſtaſted abroad. Many have importuned me for Copies, but I have yet iſſued none out of my hand, though it were ſpoken above ſeven moneths ſince.

21. *Jun.*

21. *Jun.* 1641.

M^r. *Hide*,

'YOU have here a Bill, but such a one as is 'likely to bee short-liv'd, and not to grow 'into a perfect Act, unlesse you please to adde 'thereunto some very important, very significant '*proviso's*; such wherein we may have, or where-'by we may be assured in another Bill to have a 'future government, in roome of this that goes 'out. I am confident the Lords will otherwise 'debate & dispute your Bill quite out of doores.

'Sir, we are all bound unto the goodnesse of 'his sacred Majesty (God preserve him and his 'for it) none of all our Bills, none of our Peti-'tions (this Parliament) have miscarried in his 'royall hand, but have beene all compleated 'with the royall assent.

'But the Ambition of some of our Prelates, 'will not let them see how incompatible two 'severall contradistinguished functions are in 'one and the same person: And therefore there is 'left you neither *Root nor Branch* of that so good, 'so necessary a Bill, which lately wee did send 'up; and consequently no hope of such a *Refor-'mation*, as we all doe aime at.

'What sparke of hope can wee then have, 'that this Bill, which strikes at *Root and Branch*,

'both

'both of their Seats of Juſtice there, and of their
'Epiſcopall Chaires in the Church will paſſe
'(as it is, and without tender of ſome other go-
'vernment in lieu of this,) ſince the voices are
'ſtill the ſame, which outed your former Bill.

'Truly (I profeſſe) my hopes are ſaid in this:
'Never had one Parliament ſo many great af-
'faires, never had any Parliament any affaire ſo
'great as this, which we call, *The Bill of Epiſcopacy*.
'Certaine (*Sir*) it is the great Hope, or the ex-
'ceeding Feare of every man here, and of all men
'abroad.

'Many a time this Parliament I have heard
'(and not unjuſtly) that the buſineſſe then in
'hand was of as great conſequence as any had
'been agitated within theſe walls.

'But in truth (*Sir*) to my apprehenſion,
'neither Star-chamber, nor High-Commiſsion,
'nor Ship money, nor *Straffords* death, nor *Can-
'terburies* life, are (with mee) equivalent to the
'ſettling or unſettling of the whole Nationall
'Church of this Kingdome.

'Wee cannot anſwer to God or man, if wee
'doe not uſe our beſt and moſt vigorous endea-
'vours for the peace of the Church we live in.

'I ſhould think this a happy day, if we could
'ſo temper this Bill, that it might walke fairly
'on through the Houſe of Lords unto the King.

'To this end (and that wee may not loſe all, 'by asking more then all) I will be bold to offer 'to your conſideration a proviſionall addition or 'two. Such as (I hope) may both ſatisfie us, and 'ſecure our Bill by fit amendments.

*Here was a little interception, and then a long additionall to the Bill preſented in writing, for putting all Church-government into the hands of Commiſsioners in every Dioceſſe. I proceeded.*

This was ſo at firſt, though afterward it was reſolved, that no Clergy-man, but onely Lay-men ſhould be Commiſſioners.

'*Sir*, there is now offered unto you a large 'addition to your Bill, longer (indeed) by farre, 'then the Bill it ſelfe. It ſeemes to deſire, that a 'proportionall number of Clergie and Laitie 'may be commiſsionated together for all Eccle-'ſiaſticke juriſdiction, untill a future govern-'ment be reſolved on.

'I muſt confeſſe, I am not ſatisfied with this 'way of Cõmiſsioners; it would joy me much, 'and ſatisfie mee more, if as one government 'goes out, I could ſee another come in, and that 'without an *Inter regnum* of Commiſsioners.

'Wee are reſolved that the preſent way of 'government is unſufferable, let it goe; but let 'us have another. This I conceive to be feiſible, 'and that in fewer lines, fewer words, then this 'additionall increment now offered to your 'Bill;

'Bill; which in truth will make mee like your 'Bill worſe then I did before.

'To this purpoſe I doe lay t his ground: A 'Church-government wee muſt have. This is '(within theſe walls, for ought I heare) on all 'hands agreed upon: and then (by unavoydable 'neceſsity) this government muſt be diſtributed 'into parts, into certaine limits, circuits and 'diviſions of places, wherein it is to bee exerci-'ſed.

'Unto this, being granted, I do ſubjoyn three 'Propoſitions, and they are theſe:

'Firſt, our preſent Dioceſes are (for the moſt 'part) much too large, too vaſt; I deſire there-'fore that the circuit for future Church-govern-'ment, may be reduced to the common bounda-'ries and limits of our ſeverall Shires; the diſ-'proportion from thence objected ſhall be eaſi-'ly anſwered.

'Secondly, in every of theſe diviſions, I 'deſire that ſome choice, able, grave Divines '(twelve or more in a Shire) may be by the Par-'liament appointed, to be in the nature of an 'old Primitive conſtant *Presbytery* among us.

'Thirdly, and laſtly, becauſe all meetings of 'many muſt be diſorderly, and the rule of many 'cannot be without confuſion, unleſſe there be 'one to guid and to direct the reſt, I ſhall deſire

'that in every ſhire, over every *Presbytery*, wee 'may eſtabliſh one *Preſident*.

'A *Preſident* (I ſay) more to ſatisfie others 'then my ſelfe. The name of *Biſhop* diſturbs not 'mee; let him be a *Biſhop*, or an *Over-ſeer*, or a '*Preſident*, or a *Moderator*, or a *Super-intendent*, or 'a *Ruling-elder*; call him what you will, ſo as you 'provide me one in every Shire, over every *Pres-* 'bytery, to guide and to direct the reſt.

'The different ſence (to be eaſily obſerved) and 'I hope not paſt our ſtrength to be reconciled, in 'this Houſe, concerning our preſent Church- 'government is two-fold: One is for *Ruine* there- 'of, the other for *Reforming*; both are neerer to- 'gether in heart (I perſwade my ſelfe) then wee 'are yet aware of. The neerer the better, and 'more eaſie compoſure both of our owne ſelves 'here, and of the Churches peace throughout the 'Land abroad. God ſend that we may find the 'way to peace.

'If the right forme of Primitive Epiſcopacy 'were truly ſtated forth unto us, it would (que- 'ſtionleſſe) take and lead our judgements along 'therewith.

'This Biſhop was not ſo much a Lord as a 'Father over his charge, ruling with love and 'tender bowels: whoſoever did inſtitute this 'Epiſcopacy, ſure I am this Biſhop hath and

'ever

'ever had a precedency before, and a preſidency
'over others of his owne Order.

'Hee was one man choſen out among the
'reſt, and by the reſt put into a ſeverall *degreee*
'(not into a diſtinct ſuperiour *Order*) above the
'reſt: εἰς τὸ ἐπισκοπεῖν, *ad Epiſcopandum*, to over ſee
'the reſt: and this onely in matters ſpirituall, no-
'thing at all in affaires temporall,, or ſecular im-
'ployments.

'If this Biſhop were not of *Apoſtolicall inſtitu-*
'*tion*, yet it is undeniable that he was of *Apoſto-*
'*licall permiſsion*. For, of and in the *Apoſtolicall*
'times, all ſtories, all Fathers, all ages have agreed,
'that ſuch Biſhops there were.

'His rule indeed was with conſent of his Se-
'nate, his Presbytery; *Direction* was his, *Coercion*
'was ſtill their owne.

'He had πρωεδρίαν, yea and πρωτασίαν, both the
'firſt place of ſitting, and the chiefeſt part of
'power: I ſay the *chiefeſt part*, I doe not ſay, the
'*greateſt part* of power. The power it was more
'eminent in him, but it was virtually reſiding
'and domeſticant in the plurality of his Aſſeſ-
'ſors.

'Theſe Aſſeſſors were the Presbyters, the
'Elders of the Church, whom holy *Ignatius*
'(a Father ſo Primitive, that hee was Diſciple to
'Saint *John* the Apoſtle, and by ſome thought

'to

'to be that very child (whil'ſt hee was a child)
'whom our bleſſed Saviour tooke and ſet be-
'fore his diſciples, whereof you read in three of
Mat.18.2. Mar.9.26. Luk.9.27. 'the Evangeliſts. This *Ignatius*, I ſay) in his
'Epiſtle to the *Trallians* doth call theſe Elders,
'συμβόλους, καὶ συνεδρεύτας τῦ ἐπισκόπυ, *The Coun-*
'*ſellors and Co-aſſeſſours of the Biſhop.*

'Here was in this age (and yet this Father died
If Simon Zelotes were the laſt, as ſome affirme. 'a Biſhop and a Martyr before the laſt Apoſtle
'went to heaven) here was a fellowſhip, yet ſuch
'a fellowſhip as deſtroyed not preſidency: And
'in another Epiſtle (that to the *Magneſians* you
'have ſuch a preſidency as doth admit alſo of a
'fellowſhip: The words are, Προκαθεμένυ τῦ ἐπι-
σκόπυ εἰς τόπον Θεῦ ἃ τῶν πρεσβυτέρων, εἰς τόπον συνε-
δρίυ τῶν ἀποστόλων· *The Biſhop being Preſident* (the
'very name and office there) *as in the place of God,*
'*and the Presbyters as a Senate of Apoſtles.*

'I forbeare to dilate upon this Epiſcopacy:
'But I will be bold *Ponere ob oculos*, to ſet him
'before your eyes. I will give him you even by
'way of demonſtration.

'M. *Hide*, your ſelfe are now in this great
'Committee, Mr. *Speaker* is in the Houſe, the Bi-
'ſhop of our Congregation.

'You are in your ſelves but fellow-members
'of the ſame Houſe with us, returned hither (as
'we alſo are) to ſit on theſe benches with us;

'untill

'untill by our election, and by common ſuffrage
'you are *Incathedrated*: then you have (and it is
'fit and neceſſary that you ſhould have) a *Prece-*
'*dency* before us, and a *Preſidency* over us.

'Notwithſtanding this, you are not diverſi-
'fied into a ſeverall diſtinct order from us (you
'muſt not ſwell with that conceit) you are ſtill
'the ſame Member of the ſame Houſe you were,
'though raiſed to a painfull and a carefull degree
'among us, and above us.

'This Biſhop had (as your ſelfe have here)
'*poteſtatem directivam*, but not *Correctivam*. Cor-
'rection in our Houſe doth dwell in the Gene-
'rall Vote.

'You know, the power you have is limited,
'and circumſcribed by them who gave it; you
'are no Dictator to preſcribe us our Lawes, but
'muſt gather our Votes: and then your pro-
'nouncing doth fixe our (not your owne ſingle)
'Orders.

'Neither you here, (nor Maſter *Speaker* in the
'Houſe) can *Degrade* any one of us from theſe
'Seates, nor can you *ſilence* us in the due liberty
'of our ſpeech.

'Truly (*Sir*) as yet adviſed, I do heartily wiſh
'wee had in every Shire of England a Biſhop,
'ſuch, and ſo regulated for Church-government
'within that Spheare, as Maſter *Speaker* is boun-

'ded

'ded in and limited by the rules and cancels of 'this Houſe.

'That were (indeed) a well tempered and a 'bleſſed Reformation, wherby our times might 'bee approximant, and conformant to the Apo- 'ſtolicall and pure Primitive Church.

'But this (I feare) is *magis optandum quàm ſpe- 'randum*: yet it being the cauſe of God, who 'can then deſpaire?

'This happineſſe (I meane living under *Epi- 'ſcopall Preſidencie*, not under a *domineering Pre- 'lacie*) this is too high above our reach, yet 'ſtrong prayers and hearty endeavours may 'pull the bleſsing down upon us: In the meane 'time woe is our Churches portion, for our *Bi- 'ſhop Preſident* is loſt, and growne a ſtranger to 'us, and in his roome is crept in and ſtept up a '*Lordly Prelate*, made proud with pomp and 'eaſe; who, neglecting the beſt part of his office 'in Gods Vineyard, inſtead of *ſupporting the 'weake*, and *binding up the broken*, forrageth the 'Vines, and drives away other labourers. The 'Vines indeed have both Grapes and Leaves, 'and Religious acts both ſubſtance and circum- 'ſtance; but the Gardiner is much too blame, 'who gives more charge to the workmen of the 'leaves, then of the fruit.

'This rough enforcement (of late) to that 'which

'which is not *the better part*, is an Epiſcopacy
'that turnes all our Melody into a Threnody:
'This makes many poor, pious, Chriſtian ſoules
'to *ſing the ſongs of Sion in a ſtrange Land.* Pſ. 137. 3. & 4.
'This Biſhop will have no Aſſeſſors (or, if any,
'ſo formally admitted, and ſo awed, as good
'have none) no Senate, no Conſultation, no
'Presbytery or common Suffrage; but elates
'himſelfe up into uſurped titles, and incompati-
'ble power, and ſublimes himſelf by aſſuming a
'*ſoleſhip* both in *Orders* and *Cenſures*.

'Religion, and Reaſon, and Primitive example
'are all loud againſt this Epiſcopacy.

'This too elate ſubliming of one cannot ſtand
'without a too meane demiſsion (I may ſay
'debaſing) of many other of the ſame Order.
'Nay this Biſhop not content with Eccleſia-
'ſticke pride alone, will ſwell alſo with ambiti-
'on and Offices ſecular.

'Truly (*Sir*) you have done exceeding well to
'*Vote* away this Biſhop: for of this Biſhop (and
'of this alone) I muſt underſtand the *Vote* you
'have paſſed, untill I be better inſtructed: for your
'*Vote* is againſt the preſent Epiſcopacy, and for
'the preſent: you can hardly finde any other
'Epiſcopacy but this: an authority how ever by
'ſome of them better exerciſed, yet too ſolely
'entruſted to them all.

'Away then with this Lordly domineerer,
'who playes the Monarch (perhaps the Tyrant)
'in a Dioceſſe: of him it is of whom I read, *Epi-*
'*ſcopalis dignitas Papalem faſtum redolet*: This kinde
'of Epiſcopacy it ſmels ranke of the Papacy:
'nor ſhall you ever be able, utterly and abſo-
'lutely to extirpate Popery, unleſſe you *root* out
'this *ſoleſhip* of *Epiſcopacy*.

'To conclude, in ſhort and plaine Engliſh, I
'am for aboliſhing of our preſent Epiſcopacy.
'Both Dioceſſes and Dioceſan as now they are.
'But I am withall (at the ſame time) for reſtau-
'ration of the pure Primitive Epiſcopall Preſi-
'dency. Cut off the uſurped adjuncts of our pre-
'ſent Epiſcopacy, reduce the ancient Epiſcopa-
'cy, ſuch as it was, *in pueris ſpiritualibus*. Both may
'be done with the ſame hand, and I thinke in a
'ſhorter Bill then is offered now by way of ad-
'dition.

'Downe then with our *Prelaticall Hierarchy*,
'or *Herarchiall Prelacy* (ſuch as now wee have)
'moſt of it conſiſting in temporall adjuncts
'onely; the *Diana* and the Idol of proud and
'lazy Church-men. This doe, but *eâ lege*, on
'this condition, that with the ſame hand,
'in the ſame Bill, wee doe gently raiſe againe
'(even from under the ruines of that *Ba-*
'*bel*) ſuch an Epiſcopacy, ſuch a Preſidency, as

'is

'is venerable in its antiquity and purity, and
'moſt behoovefull for the peace of our Chri-
'ſtendome.

'This is the way of *Reforming*: and thus by
'yeelding to the preſent ſtorme, and throwing
'that over-board which is adventitious, bor-
'rowed, and undue; Peace may bee brought
'home unto our Church againe, the beſt of that
'building, and the truth of ancient Epiſcopacy
'may be preſerved: otherwiſe we hazzard all.

'This would be glorious for us and for our
'Religion: and the glory thereof will bee the
'greater, becauſe it redounds unto the God of
'glory.

'My motion is, that thoſe ſheetes laſt preſen-
'ted to you, may be laid by, and that wee may
'proceed to reduce againe the old originall Epi-
'ſcopacy.

This being thus delivered, and upon report being miſ-reſented abroad, a ſtranger came to mee the next day, and, with much ſhew of love and ſorrow, told mee, that I had loſt (by this ſpeech) the prayers of thouſands in the City. Very many others have ſince beene with mee to try my temper, but I have found in them all (all that are abſolutely Anti-Epiſcopall) ſo much more of entreaty then of argument, that indeed

they have proved themſelves as *Biſhops* unto me, for I have received *Confirmation* from them.

*Section X.*

SInce the late Receſſe, ſome endeavours of mine have beene reported more diſtaſtive then before: inſomuch as that a lying generation gave it forth, ſome that I was expelled the Houſe, others that I was in the Tower, for what I had ſpoken.

The firſt paſſage was next morning after our meeting, upon occaſion then offered by way of complaint, for not obeying the late Order of the 8. of *September*. The complaint came from ſome Pariſhioners of Criplegate. And thus I did on the ſudden then deliver my ſelfe, which preſently I reduced into writing.

21. *October* 1641.

M. *Speaker*,

'IT is very true (as is inſtanced unto you) that 'your late Order and Declaration of the 8. and '9. of *September*, are much debated and diſputed 'abroad: perhaps it may be a good occaſion 'for us to re-diſpute them here.

'The intent of your Order, to me, ſeemes 'doubtfull, and therefore I am bold, for my own 'inſtru-

'instruction, humbly to propound two *quæres*.

'1. How farre an Order of this House is 'binding?

'2. Whether this particular Order be con- 'tinuant or expired?

'Your Orders (I am out of doubt) are pow- 'erfull, if they be grounded upon the lawes of 'the Land: Upon that warranty wee may, by 'an Order, enforce any thing that is undoubt- 'edly so grounded: and by the same rule wee 'may abrogate whatsoever is introduced con- 'trary to the undoubted foundation of our 'Lawes.

'But *Sir*, this Order is of another nature, ano- 'ther temper: especially in one part of it. Of 'which (in particular) at some other time.

'*Sir*, There want not some abroad, men of 'birth, quality, and Fortunes; such as know the 'strength of our Votes here as well as some of us '(I speake my owne infirmities) men of the best 'worth, and of good affyance in us, and no way 'obnoxious to us; They know they sent us hither 'as their *Trustees*, to make and unmake Lawes. 'They know they did not send us hither to rule 'and governe them by arbitrary, revocable and 'disputable Orders; especially in Religion: No 'time is fit for that; and this time as unfit as any. 'I desire to be instructed herein.

'M. *Speaker*,

'M. *Speaker*, in the ſecond place, there is a 'queſtion whether this Order (whereupon your 'preſent complaint is grounded) be permanent 'and binding, or elſe expired, and by our ſelves 'deſerted.

'I obſerve, that your Order being made 8. '*September*, in hope then of concurrence there- 'in by the Lords; that failing, you did iſſue 'forth your laſt reſolution by way of Declara- 'tion 9. *September*, wherein thus you expreſſe 'your ſelfe. — *That it may well be hoped, when both 'Houſes ſhall meet againe, that the good propoſitions 'and preparations in the Houſe of Commons, for pre- 'venting the like grievances, and reforming the diſ- 'orders and abuſes in matter of Religion may bee 'brought to perfection: wherefore you doe expect 'that the Commons of this Realme doe in the meane 'time* — (What? Obey and performe your Order 'made the day before? No ſuch thing: but in 'the meane time) — *quietly attend the Reformation 'intended.*

'Theſe are your words, and this my doubt 'upon them: whether by theſe words you have 'not ſuperſeded your owne Order. Sure I am, 'the words doe beare this ſence, and good men 'may thinke and hope it was your meaning.

'My humble motion therefore is this: I beſeech 'you to declare, that upon this our Re-conven-

'tion,

'tion, your Order of the eighth of September is 'out of date: And that the Commons of Eng-'land must (as you say) *quietly attend the Reforma-'tion intended*, which certainly is intended to be 'perfected up into Acts of Parliament. And in 'the meane time that they must patiently endure 'the present Lawes, untill you can make new, 'or mend the old.

*Section XI.*

THe promise made (in my last) hath not beene performed in the House, nor is now like to be. The reason is, there is now no probability that wee shall debate the validity of our Order of the eighth of September. A day in deed (Saturday, the sixth of November) was by Order fixed for that Theame, but other affaires diverted it. To discharge my promise aforesaid, I was then ready with freedome to have unbosomed my selfe, as in this following discourse: but, that Order being expired and not revived, though moved for; I aske pardon if I doe interpose here that which was prepared for that day. Excuse me *Reader* if I be willing fully to expose my selfe to the utmost. The truth of my heart desires some friendly helpe to set me right, if I

'be

be in any error. I am ſorry that I am prevented of publiſhing this in the Houſe.

*Maſter Speaker*,

'ME thinks I am now going to walke up-
'on the ridge of a houſe, a dangerous
'præcipice on either hand. On the one ſide I
'muſt take heed that I ſpeake neither more nor
'leſſe then the inward dictate of my own con-
'ſcience: on the other hand I ſhall be afraid to
'preſume above your better judgements. My
'path is narrow: I muſt looke to my footing:
'*Dixi cuſtodiam vias meas, &c. I ſaid I will looke*
Pſa. 38.1. '*to my wayes, that I offend not in my tongue.* Thus I
'preface, becauſe I fore-know that I ſhall ſpeake
'to the diſlike of ſome worthy members of this
'Honourable Houſe.

'*Sir*: Two queſtions are before us: Firſt in
'generall, how farre an Order of this Houſe is
'binding *de foris*, not upon our owne members
'here, but upon the people, the Kings ſubjects
'abroad. Secondly, the validity and invalidity
'of your particular Order of the eighth, and de-
'claration of the ninth of September laſt.

'For the firſt I am cleare in this opinion, that
'we may enforce any thing that is undoubted-
'ly grounded upon the law of the Land: Shew
'me that foundation, and I will concurre with

'you

" you in any reſolution. We may alſo declare
" againſt any thing that is introduced contra-
" rie to our lawes. Farther than this I know
" no way, unleſſe it bee by Bill: and then I
" know no limitation, no bound. Thus in
" briefe for the generall, I come now to your
" particular order.

" *Maſter Speaker*, I ſhall be afraid to *arraigne*
" your orders: I have already beene control-
" led (not for doing ſo, but as if I had done ſo)
" yet (Sir) I have often heard it in this Houſe,
" that *we are maſters of our owne orders*: and then
" (I think) we may in this place *arraigne* them,
" that is, queſtion them, try them, approve, al-
" ter, reject, or condemne them. Was not our
" Proteſtation more ſacred than an Order?
" yet that was reviſed, and (to ſtop ſome ob-
" jections) new ſenſed by us. And I take it
" lawfull in this place to *arraigne* (if that bee
" the word) even an Act of Parliament, and
" then (*a fortiori*) an Order of this Houſe.

" Surely (*Sir*) I ſhall ſpeak reverently of all
" your Orders when I am abroad: I have done
" ſo of this. I am reſolved that my obedience
" ſhal therin be found good, although my par-
" ticular reaſon be rebellant to your concluſi-
" ons. This is my duty abroad: but here in this
" Houſe, within theſe wals, freedome is my in-

 " hertance,

"heritance, and give me leave (I pray) at this
"time to use a part of my birth-right.

"The seasonablenesse, and the equity of your
"order, both are controverted. You all know
"this is a dangerous time to make any determi-
"nations in matter of Religion; whether it bee
"in the doctrinall, or in the practicall part of
"Gods worship. Men are now adayes, many
"of them more wise, and some of them more
"wilfull then in former times. The use and cau-
"tion is this: Let us take care that what wee
"doe, wee doe with due and full authority, I
"would have nothing new (in this kinde) but by
"authority of the three Estates; and even then
"let us be wary that we suit the times with appli-
"cations proper and seasonable.

"Heare me with patience, and refute me with
"reason. Your command is, that *all corporall*
"*bowing at the Name of Iesus*——*bee henceforth*
"*forborne.*

"I have often wished that wee might decline
"these dogmaticall resolutions in Divinity: I
"say it againe and againe, that we are not *idonei*
"*& competentes judices* in doctrinall determina-
"tions: the theame wee are now upon is a sad
"point, I pray consider severely on it.

Act. 4. 12 "You know there is *no other Name under hea-*
"*ven given among men whereby wee must bee sa-*
"*ved,*

" ved. You know that this is [b] *a Name above every* [b] Phil. 2. 9.
" *name*-[c] *Oleum effusum nomen ejus*, it is the Carroll [c] Cantic. 1 3.
" of his own Spouse. This Name is by a Father sti-
" led *Mel in ore, melos in aure, jubilum in corde.* This,
" it is the sweetest and the fullest of comfort of
" all the Names and Attributes of God, *God my*
" *saviour.* If Christ were not our IESVS,
" Heaven were then our envy, which is now our
" blessed hope.

" And must I *Sir*, hereafter doe no exterior
" reverence, none at all, to God my Saviour, at
" the mention of his saving Name *Iesus*? why
" *Sir*, not to do it, to omit it, and to leave it un-
" done, it is questionable; it is controvertible:
" it is at least a moote point in divinity. But to
" deny it, to forbid it to be done: take heed (*sir*)
" God will never owne you, if you forbid his
" honour. Truly (*Sir*) it horrors me to thinke
" of this.

" For my part, *I* do humbly aske pardon of
" this House, and thereupon *I* take leave and li-
" berty to give you my resolute resolution. *I*
" may, *I* must, *I* will doe bodily reverence unto
" my Saviour, and that upon occasion taken at
" the mention of his saving Name *IESVS.*
" And if *I* should doe it also as oft as the Name
" of *God*, or *Iehovah*, or *Christ* is named in
" our solemne devotions, *I* doe not know

" any argument in Divinity to controll me.
" M. *Speaker*, I ſhall never be frighted from this,
" with that fond, ſhallow argument: Oh you
" make an Idoll of a Name. I beſeech you *Sir*,
" paint me a voyce, make a ſound viſible if you
" can: when you have taught mine eares to ſee,
" and mine eyes to heare, I may then perhaps
" underſtand this ſubtile argument. In the mean
" time reduce this dainty ſpecies of new Idola-
" try, under its proper head, (the ſecond Com-
" mandement) if you can. And if I find it there,
" I will fly from it *ultra Sauromatas* any whither
" with you.

" The words are there, *Thou ſhalt not make to thy*
" *ſelfe any graven Image, or any likeneſſe of any thing*
" *(ullius rei) that is in Heaven —— or in Earth ——*
" Can you here find the Name of God in this
" deſcription of Idolizing? Surely *ſir*, my Saviour
" is neither γλυπτὸν nor ὁμοίωμα of any thing there
" forbidden, nor εἴδωλον neither *ſculptile*, nor *ſi-*
" *mulachrum*, nor *idolum*. All theſe are here, and
" none but theſe, and every of theſe doth ſignifie
" *ſpectrum aliquod*, ſome viſible object. And muſt
" doe ſo, for to ſpeake properly, an Idoll inviſi-
" ble, is but imaginary *Non ſenſe*. When you
" can bring the object of one ſenſe, to fall under
" the notion and diſtinguiſhment of another
" ſenſe; ſo that the eye may as well ſee a Name,

" or

"or ſound, as the eare can heare it: then a name
"may be the obje& of Idolatry; till then this ar-
"gument will bee too ſublime for my under-
"ſtanding.

"God was neither in the *ſtrong and mighty* 1 King. 19. 20.
"*Winde*, nor in the *Earthquake*: yet theſe hardly
"(if poſſibly) can bee figured, but a *ſtill ſmall*
"*voice*, this certainly is beyond the curious Art
"of man to expreſſe, and conſequently free
"from all poſſible perill of Idolatry: And there-
"fore thus in *Deuteronomy* God doth character
"himſelfe. *Ye heard the voice of the word, but ſaw* Deut. 4. 12.
"*no ſimilitude, onely ye heard a voice.* As if hee
"ſhould ſay, I know you prone unto Idolatry;
"but now commit Idolatry to a voice, to a
"ſound, to a name if you can.

"I am grieved to ſee that wretched, unlear-
"ned, and ungodly Pamphlet aſcribed to Ma-
"ſter *Burton*, with that daring impious title *Ieſu-*
"*worſhip* confuted: where by way of a Scornfull
"Sarcaſme, he is not afraid (as with a nick-
"name) to call Chriſtians *Ieſu-worſhippers*.

"I returne (M. *Speaker*) this (as I ſaid) is a ſad
"point in Divinity, to forbid exterior wor-
"ſhip unto God. Was it ever heard before, that
"any men of any Religion, in any age, did ever
"cut ſhort and abridge any worſhip, upon any
"occaſion to their God? Take heed *ſir*, and let

" us all take heed whither we are going. If Christ
" be IESVS, if IESVS bee God, all reve-
" rence (exterior as well as interior) is too little
" for him. I hope we are not going up the back-
" staires to Socinianisme.

" In a word, certainly Sir, I shall never obey
" your order, so long as I have a hand to lift up
" to Heaven, so long as I have an eye to lift up
" to Heaven. For these are corporall bowings,
" and my Saviour shall have them at his Name
" IESVS.

" Yet sir, before I end, give me leave (I be-
" seech you) to take off that, which, by mistake
" may else sticke still upon me. I never liked the
" Bishoply injunctions in the late novell practi-
" ces, nor the severe Inquisition upon the bare o-
" mission of this posture. The Bishops did rigo-
" rously exact it: upon their owne heads the
" crime of that enforcement lies. But (I be-
" seech you) let not us be guilty in the other ex-
" tream. Truly to my sense it will savour lesse of
" Piety, and more of Tyranny.

" In the last place, consider (I pray) that it is
" a point dogmaticall, not yet fully resolved by
" Divines, let us then be wary in it. And let this
" (with many other points) be referred to a Na-
" tionall Synod. For one we must have, or else
" we shall breake our Religion into a thousand
" peeces.

" For

" For this present, my motion is (as formerly) that this Order be superseded, by declaring " to the Commons (as your words in the Order " are) that they doe quietly attend the Reformation intended, and that in the meane time they " doe (as they ought) obey the Lawes that are.

## *Section XII.*

ON Friday the 22. Octob. some debate there was upon a new short Bill for taking away the Bishops votes in Parliament. It was languaged that they ought not to intromit themselves into secular jurisdictions, which I received willingly. For if it be found inexpedient, certainly they ought not; if it be made unlawfull *de futuro*, they ought not; if it bee inconsistent with their Function, still they ought not, as was then argued by a worthy member of the House. *M. S. S.*

But when it was presently urged by a Gentleman my neighbour there, that unto the words ought not, should not be subjoyned, *and that it is inconsistent with their Function*, which was pressed and urged by a generall voucher of Scripture, Fathers and Councells: yet I know that Gentleman will not in matter of opinion, scarce in an Historicall point allow mee proose of what I

can prove out of the two latter. Occasionally then, I thus expressed my selfe.

M. *Speaker*,

" HOwever I am resolved in my private opi-
" nion of the inexpediency and unlawful-
" nesse for Clergymen to hold secular jurisdi-
" ction (*Duo gladii non sunt in unum conflandi &*
" *conferruminandi*) yet *sir*, my inward resolution
" doth not presently make me a Judge in a dog-
" maticall point, nor do I know that this place
" doth enable me with that capacity: if it be
" my private opinion, yet I desire not to binde
" the judgement of the Land herein by an act
" of Parliament, although determining to my
" owne sense.

" Certainly *sir*, this point of *inconsistency* will
" lead this house (much more that of the Lords
" where the Bishops are) into a debate which
" may more safely and more prudently be avoi-
" ded. I have formerly, and againe I pray you,
" that we may not engage our selves into the
" determination of doctrinall points in Divini-
" ty, perhaps it is not proper for us; and for my
" part, I doe thinke we are not herein *Idonei &*
" *competentes judices*.

" Was it ever heard or seen, that a set of lay-
" men, Gentlemen, Souldiers, Lawyers, Mer-
" chants,

"chants; all professions admitted, but the "profession of professions for this worke, Di-"vines alone excluded, that we should deter-"mine upon doctrinall points in Divinity? The-"ology is not so low, so facile a trade. Let us "maintaine the doctrines that are established; "to declare new, is not fit for our assembly. And "for my part, I do think I have found daily cause "to wish these resolutions recommended unto "other resolvers.

"M. *Speaker*, Divines are herein (in dogmatick "resolutions of Religion) concerned as much, "as well as we: They are a considerable partie, "and ought not to be bound up un-heard. It "was a prevailing argumēt with me against the "late Canons, that they could not binde us of "the Laitie, being a distinct severall body, no "way involved in their Votes. Our plea was "that we neither had a *decisive* voyce to deter-"mine with them; nor a *deliberative* voyce to "consult with them; nor an *elective* voyce, in "choice of their persons, to make them our "*Trustees* to determine for us. Nor lastly, (as at "least we should have) a *susceptive* voyce, in a "body of our own to receive their resolutions, "and of our selves to submit unto them. These "things are of a nature fit to be discussed by "grave Divines, in a free Synod of Divines, to be

"choſen by Divines. In the mean time, let not us
"be guilty of the ſame which we have condem-
"ned in them: we ought not to pay iniury with
"wrong. They cannot be bound where they are
"no way parties: For it is a rule in Nature,
"Reaſon, and Religion, *Quod omnes tangit, ab*
"*omnibus tractari debet* I am ſo good a friend to
"your Bill, that for the better expediting there-
"of, I deſire the word *Inconſiſtant* may not ſtand
"therein.

## *Section XIII.*

HAving before profeſſed that we are incompetent reſolvers of doubtfull points in doctrine; and finding how much of our pretious time, every motion, petition, and occaſionall paſſage in Religion did take up, I thought it not inconvenient, next day to renew my motion for a Synod.

*Saturday 23 October.*

Mr. *Speaker.*

"YOu have entred an Order, that nothing
"be treated of but affairs of generall con-
"cernment: I will preſent you one as generall,
"as univerſall as any can be.

"The ſad miſeries of our diſtracted Church,

and

"and consequently the hazard of Gods true
"Religion with us, doth even cut my very heart
"with grief and fear.

"If we let forth the government into a loose
"liberty for all religions, we shall have none.
"*Libertinisme* will beget *Atheisme*. And truly
"(*Sir*) at present between *Papisme* on the one
"hand, and *Brownisme* on the other, *Narrow is*
"*the way, and few there be do finde it*, to right good
"*Protestantisme*.

"Many mournfull sad complaints I have of
"late received from Ministers the ablest, and e-
"very way the worthiest that I know. I could
"willingly name you two, one at *Dover*, the o- Mr. *Redding*.
"ther at *Cranebroke* in Kent: Men upon whose Mr. *Abbot*.
"merit, let my credit stand or fall in this House.
"He that hath preached least of these, hath prea-
"ched severall thousands of excellent Sermons
"to his people.

"These are in no better condition then ma-
"ny other deserving men, who do generally
"complain with grief of hearts, to see their
"now infected sheep, after long pastorall vigi-
"lancie, and faithful ministery, to run and strag-
"gle from them more in these last ten moneths,
"then in twenty yeers before.

"Give us (I beseech you, give us) a remedie,
"a speedie remedie to this growing evil: or else

" our Schollers are like to turne Papiſt, Armini-
" an, or Socinian: and all the ignorant partie
" will either turne Atheiſt, or elſe (which is the
" next degree) make to themſelves a Religion
" of their own, as themſelves beſt pleaſe.

" *Sir*; we may ſit here (for ought I ſee) and
" debate our ſelves, and the world abroad into
" more and more diſtances of opinion: we are
" not likely to worke our ſelves (much leſſe o-
" thers) into unitie.

" What is then to be thought on? (*Sir*) the
" uſuall, ancient, the beſt, and (I think) the one-
" ly way of cure is by a Councell. A free, lear-
" ned, grave, religious Synod.

S. R. H. " There is in ſome hand of this Houſe (and
" long hath been) a Bill for a Nationall Synod
" ready drawne. With it we are curable; with-
" out it, I look for no peace.

" My humble motion is this in a word. If you
" love the peace of our *Jeruſalem*; command
" forth that Bill to be forthwith read: or if that
" Bill be not to be had, appoint a Committee to
" draw up another.

" This is my motion, and it is founded in a
" hope of piety and peace.

## *Section XIV.*

VPon occaſion of a Remonſtrance 19 Novemb. wherein divers paſſages then were, concerning Religion and the Church-government, and ſome in particular (as I conceived) very aſperſive to our Religion in the ſolemne practice of it by our publick Liturgy: charging it (*in hypotheſi*) with *vaine repetition*, and with *ſavour of Superſtition*: I did humbly move, that ſome of that Committee who framed up that Remonſtrance for us, would pleaſe to aſſigne what thoſe *vaine Repetitions* are in our Liturgy, and what paſſages of *Superſtition*.

This charge (upon this occaſiõ) was afterward expounded the Declaration.

Nothing was at all ſaid (as I remember) to that point of *Superſtition* But at length a Gentleman did adventure, to name that which he ſeemed to think to be *vaine Repetition*.

He ſaid that the Lords Prayer is eight, nine, or ten times repeated. I did (with leave of the Houſe) reply, that ſuch repetition *toties quoties*, how oft ſoever was (if heart and words did go together) farre from vaine. That (in my Book the Lords Prayer was but twice in the whole morning Service, unleſſe the additionals of Baptiſme, Churching, Communion, Buriall, &c. did

did occurre. That then in every ſeverall act of Divine Service it was once, and but once repeated, as the high compleature of all devout expreſſions: That this repetition in it ſelf was warrantable, as by our Saviours example, who (although he *had not the Spirit by meaſure*) yet in the Garden he prayed three times uſing *the ſame words*. The further debate of this was ofted to the next day, and then it did grow toward a queſtion, whether all exceptions againſt the Liturgy ſhould be totally laid by, or further debated. I did not hold our ſelves the proper determinators of this point. I did think that from hence occaſion might again be taken inductive to renew my motion for a *free Nationall Synod*; which I deſired to enforce the beſt I could: eſpecially there being now obtained a generall promiſe of a Synod in this very part of that Declaration or Remonſtrance.

Jo. 3.34. Mat. 26. 44.

Hereupon thus I adventured. A copy whereof being ſtolne from me iſſued lately forth, both unknown to me and miſprinted alſo: which hath been entertained abroad both with Applauſe and Exception.

*Saturday. Novemb.* 20.

M. *Speaker*,

"THe queſtion is whether theſe clauſes, con-
"cerning ſome pretended erroneous paſſa-

ge:

"ges in our Liturgy ſhall be laid by or not. I am
"of opinion to decline them here: but not to
"bury them in a perpetuall ſilence.

"In this verie period you give us (in generall
"tearmes) a promiſe of a *Nationall Synod*: I do
"ſtill wiſh the preſencie thereof: it being (to
"my underſtanding) the onely proper cure and
"remedie for all our Church-diſtractions: and
"may be proved (if proofe be needfull) to have Acts 1.
"been practiſed in the book of God. Acts 6.
Acts 15.

"This promiſed *Synod* is too farre off: let me
"have better aſſurance then a promiſe, which
"that I may obtain, I will be bold to give you
"ſome reaſons to induce that aſſemblie, and to
"ſpeed it alſo.

"M. *Speaker*, Much hath been ſaid, and ſome-
"thing attempted to be done to regulate the
"exteriour part of our Religion: but *Sir*, we
"bleed inwardly. Much endeavour hath been
"to amend the deformed forms we were in, and
"to new govern the government.

"Yet *Sir*, this is but the leaves of good Reli-
"gion, fit (I confeſſe) notwithſtanding, to be
"taken care of, for beautie and for ornament.
"Nay ſome Leaves are fit and neceſſarie to be
"preſerved for ſhadow and for ſhelter to the
"bloſſoms and the fruit.

"The fruit of all is good life: which you
must

" muſt never expect to ſee, unleſſe the bloſſomes
" be pure & good, that is, unleſſe your doctrines
" be ſound and true.

" *Sir, ſir,* I ſpeak it with full griefe of heart,
" whilſt we are thus long proyning & compo-
" ſing of the leaves, or rather whilſt ſome would
" pluck all leaves away, our bloſſomes are blaſt-
" ed. And whilſt we ſit here in cure of govern-
" ment and ceremonials, we are poyſoned in our
" doctrinals. And at whoſe doore will the guilt
" and ſin of all this lie?

Seneca. " *Qui non vetat peccare, cùm poteſt jubet.*

" It is true, that this miſchiefe growes not by
" our conſent: and yet I know not by what un-
" happy fate, there is at preſent, ſuch an all-da-
" ring liberty, ſuch a lewd licentiouſneſſe, for all
" mens venting their ſeverall ſences (ſenceleſſe
" ſences) in matter of Religion, as never was in
" any age, in any Nation, untill this Parliament
" was met together.

" *Sir,* It belongs to us, to take heed that our
" countenance (the countenance of this honou-
" rable Houſe) be not proſtituted to ſiniſter
" ends by bold offenders. If it be in our power to
" give a remedy, a timely and a ſeaſonable reme-
" dy to theſe great and growing evils, and that
" we (being alſo put in mind) ſhall neglect to do

" it

"it, we then doe pluck their ſins upon our owne
"heads.

*Alienum qui fert ſcelus, facit ſuum.* *Sen.*

"Shall I be bold to give you a very few inſtan-
"ces? one for a hundred, wherewith our Pulpits,
"and our Preſſes doe groane?

"M. *Speaker*, There is a certaine new-borne, *I.*
"un-ſeene, ignorant, dangerous, deſperate way
"of *Independency*; Are we *Sir*, for this indepen-
"dent way? Nay (*Sir*) are we for the elder bro-
"ther of it, the Presbyteriall forme? I have not
"yet heard any one Gentleman within theſe
"walls ſtand up and aſſert his thoughts here for
"either of theſe wayes: and yet (*Sir*) wee are
"made the Patrons and Protectors of theſe ſo
"different, ſo repugnant Innovations: witneſſe
"the ſeverall dedications to us.

"Nay both theſe wayes, together with the E-
"piſcopall, come all ruſhing in upon us, every one
"pretending a fore-head of Divinity.

"1 *Epiſcopacy* ſayes it is by Divine right; and
"certainly *Sir*, it comes much nearer to its claim
"then any other.

"2. *Presbytery*, that ſayes it is by Divine right.

"3. Nay, this illegitimate thing, this new-born
"*Independency*, that dares to ſay it is by Divine
"right alſo.

"Thus the Church of *England* (not long ſince

"the glory of the Reformed Religion ) is mise-
"rably torne and distracted. You can hardly
"now say, which is the Church of *England*. Whi-
"ther shall we turn for cure?

II. "Another instance. If I would deale with a
"Papist, to reduce him; He answers (I have been
"answered so already) To what Religion would
"you perswade me? what is the Religion you
"professe? Your nine and thirty *Articles* they
"are contested against: your publique solemne
"*Litnrgy* that is detested: And which is more
"then both these, the three essentiall, proper,
"and onely *Markes* of a true Church, they are
"protested against: what Religion would you
"perswade me to? where may I find, and know,
"and see, and read the Religion you professe? I
"beseech you (*Sir*) helpe me an answer to the
"Papist.

*Protestation protested* denies the Church of *England* to have the marks of a true Church.

"Nay *Sir*, the Papist herein hath assistance
"even among our selves, and doth get the tongue
"of some men whose hearts are farre from him.
"For at one of your Committees, I heard it pub-
"liquely asserted, by one of that Committee,
"that some of our Articles, do containe some
"things contrary to holy Scripture.

III. "M. *Speaker*, *Sunday is a Sabbath*: *Sunday is no*
"*Sabbath*: Both true, both untrue, in severall
"acceptation, and the knot (I think) too hard

"for

"for our Teeth. Shall I give you an easier in-
"stance?

"Some say it is lawfull to kneele at receiving IV.
"the Elements of our holy Communion: o-
"thers plead it as expedient: Some doe presse it
"as necessary: and there want not others who
"abhorre it as Idolatrous. And *Sir*, I am confi-
"dent you cannot so state this easie question to
"passe among us, but that there will be many
"*contradicentes*.

"The second Epistle of S. *Peter* is now newly V.
"denyed to be the Apostles. Our *Creed*, the holy
"Apostles Creed, is now disputed, denyed, in-
"verted and exploded by some, who
"would be thought the best Christian
"among us. I started with wonder, and
"with anger to heare a bold Mecha-
"nike tell me that my *Creed* is not my
"*Creed*. He wondred at my wonder &
"said, *I hope, your worship is too wise to*
"*beleeve that which you call your Creed*.

The Ministers in their Remonstrance doe complaine that the Creed is *often rehearsed*; but they blotted out (what they had put in) that it is *over-short*, and (in one place) *dangerously obscure*.

"*O Deus bone in quæ tempora reservasti nos!* Polycar.
"Thus Ἑνὸς ἀτόπου δ' ὄντος οὐ τὰ ἄλλα συμβαίνει. One absurdity Arist.
"leads in a thousand, and when you are downe
"the Hill of errour, there is no bottome, but in
"Hell, and that is bottomlesse too.

"Shall I be bold to give you one (and but VI.
"one) instance more? much clamor now there is

" againſt our publike *Liturgy*, though hallowed
" with the bloud of ſome of the firſt compoſers
" thereof. And ſurely *Sir*, ſome parts of it may
" be very well corrected. But the clamors now
" go very high. Impudence or ignorance is now
" grown ſo frontleſſe, that it is loudly expected
" by many, that you ſhould ut-
" terly abrogate all formes of
" publique worſhip; [a] and at leaſt
" if you have a ſhort forme, yet
" not to impoſe the uſe of it. Ex-
" tirpation of *Epiſcopacy*, that hope
" is already ſwallowed, and now
" the ſame men are as greedy for
" abolition of the *Liturgy*: that
" ſo the Church of *England* in her
" publique prayers, [b] may hereaf-
ter turne a babler at all adventure.

[a] As for them who admit a forme to be lawfull, yet do declaime againſt authority, for commanding and impoſing the uſe of it, it is to me a wonder and abſurdity, that a juſt authority may not bind that to bee done by a law, which is (as they confeſſe) lawfull in it ſelfe both to have and uſe.

[b] In the falſe copy abroad, inſtead of *may hereafter*, the ſilly Tranſcriber put in *Nay, her offerture*, which hath been ſome diſpleaſure to me.

" A brainleſſe, ſtupid, and an ignorant conceit of
" ſome.

" M. *Speaker*, The wiſdome of this Houſe will
" (I am confident) never ſinke ſo lovv: never
" fall into ſuch a *deliquium* of judgement and of
" piety. When you do, I ſhall humbly ſubmit my
" ſelfe: —— unto the ſtake and fagot (I meane)
" for certainly (*Sir*) I ſhall then be a Parliament
" heretick.

" Thus much for a taſte of that, whereof
Judg. 5. 15. " there is too much abroad; *For the diviſions of*
" *Ruben*

" *Ruben, there are great thoughts of heart* abroad.

" (*Sir*) Thus are we engaged into ſad points " of Divinity, and with the favour of that Gen- " tleman, who did laſt time diſguſt it, I muſt a- " gaine propound my doubtfull *quære*, to be re- " ſolved by the wiſdome of this Houſe: whether " we be *Idonei & competentes judices* in doctrinall " reſolutions?

" In my opinion we are not. Let us main- " taine the Doctrine eſtabliſhed in the Church " of England, it will be neither ſafety nor wiſ- " dome for us to determine new.

" (*Sir*) I doe againe repeat and avow my for- " mer words: And do confidently affirme, that " it was never ſeene, nor knowne in any age, in " any Nation throughout the whole world, that " a ſet of Laymen, Gentlemen, Souldiers, Law- " yers of both gownes, Phyſitians, Merchants, " Citizens, all profeſſions admitted, or at leaſt " admittable, but the profeſſours of Religion a- " lone excluded, that we ſhould determine upon " doctrines in Divinity.

" Shall the Clergy hold different doctrines " from us? or ſhall our determinations binde " them alſo? They are a conſiderable body in " this Kingdome; they are (herein ſurely) con- " cerned as much as we: and ought not to bee " bound up unheard, and unpartied.

"Farther (*Sir*) if Clergy-men, among us be "thought fit for no other then for ſpirituall "imployment; How ſhall we anſwer it to God "and to a good conſcience, if we ſhut them out "from that which we our ſelves pretend to be "their onely and their proper worke;

"Mr. *Speaker*, We cannot brag of an uner-"ring ſpirit: infallibility is no more tyed to "your Chaire, then it is unto the Popes. And "if I may ſpeake Truth, as I love truth with "clearneſſe, and with plainneſſe, I doe here in-"genuouſly profeſſe unto you, that I ſhall not "acquieſſe, and ſit downe upon the doctrinall "reſolutions of this Houſe: unleſſe it be where "my owne *Genius* doth leade and prompt me to "the ſame concluſions.

"Mr. *Speaker*, We are here convened by his "Majeſties Writ, to treat *Super arduis negotiis* "*regni & Eccleſiæ*, I beſeech you let us not turne "*negotia Eccleſiæ* into *dogmata fidei*. There is a "great difference *in objecto* betweene the A-"gends and the Credends of a Chriſtian. Let us "ſo take care to ſettle the government, that we "doe not unſettle the doctrines.

"The ſhort cloſe of all with a motion is but "this: we are poyſoned in many-points of do-"ctrine, and I know no Antidote, no *Recipe* "for cure but one: a well choſen and well tem-

"per'd

"per'd *Nationall Synod*, and Gods bleſſing there-
"on; this may cure us: without this (in my poor
"opinion) *England* is like to turne it ſelfe into
"a great *Amſterdam*. And unleſſe this Councell
"be very ſpeedy, the diſeaſe will be above the
"cure.

"Therefore, that we may have a full fruition
"of what is here but promiſed: I doe humbly
"move that you will command forth the Bill
"for a *Nationall Synod*, to be read the next mor-
"ning. I ſaw the Bill above five moneths ſince
"in the hand of a worthy member of this
"Houſe. If that Bill be not to be had, then my
"humble motion is (as formerly) that you
"vvould name a Committee to draw up ano-
"ther.

"This being once reſolved, I vvould then de-
"ſire that all motions of Religion, (this about
"the Liturgy eſpecially) may be transferred
"thither, and you vvill finde it to be the vvay
"of peace and unity among us here.

I might have added in due place above, a mention of (1) frequent ſchiſmaticall conventicles. (2) That Taylers, Shoomakers, Braziers, Feltmakers, doe climbe our publick Pulpits. (3) That ſeverall odde irregular taſts have beene held, for partiall venting of private flatteries of ſome; ſlanders of other members of this Houſe.

Houſe. (4) That the diſtinction of Clergy and Laity is Popiſh and Antichriſtian, and ought no longer to remaine. (5) That the Lords Prayer was not taught us to be uſed. (6) That no Nationall Church can bee a true Church of God. (7) That the viſible Church of Antichriſt did make the King Head of the Church. (8) That ſupreame power in Church affaires, is in every ſeverall Congregation. (9) That a Presbytery without a Biſhop was in the world before it was at Geneva. (10) That it is a haynous ſinne to be preſent when prayers are read out of a booke. (11) That to communicate in preſence of a prophane perſon, is to partake of his prophaneneſſe. (12) That Chriſts kingdome hath beene a Candle under a buſhell, whileſt Antichriſt hath out-raigned him for 1600 yeares together.

Many, many more inſtances at little leiſure I can gather, which together have begotten a generall increaſe of open Libertiniſme, ſecret Atheiſme, bold Armenianiſme, deſperate Socinianiſme, ſtupid Anabaptiſme, and with theſe the new Chiliaſtes, and the wilfulneſſe of Papiſts, ſtrangely and ſtrongly confirmed by theſe diſtractions.

Good God! looke downe and direct our conſultations. The beſt iſſue whereof (I thinke) would

would be to debate the whole debate of Religion out of our doors: by putting it into a *free Synod*, whereupon I doubt not but we ſhould grow unanimous in all our other works.

## *Section XV.*

THe Remonſtrance or great Declaration went out of the Houſe much better then it came in. When it was engroſſed and preſented to the laſt Vote with us, I gave in my exceptions thus.

22 *Novemb.* 1641.

M. *Speaker*,

"THis Remonſtrance is now in progreſſe "upon its laſt foot in this Houſe: I muſt "give a vote unto it, one way or other: my con- "ſcience bids me not to dare to be affirmative: "So ſings the bird in my breaſt, and I do cheer- "fully beleeve the tune to be good.

"This Remonſtrance whenſoever it paſſeth, "will make ſuch an impreſſion and leave ſuch a "character behind, both of His Majeſty, the "People, the Parliament, and of this preſent "Church and State, as no Time ſhall ever eate "it out, whilſt Hiſtories are written, and men "have eyes to read them. ----How curious then

"ought we to be, both in the matter and the "form? Herein is a ſevere point of conſcience to "be tryed: Let us be ſure that every particular "ſubſtance be a *Truth*: and let us cloathe that "*Truth* with a free language, yet a modeſt and a "ſober language.

"M. *Speaker*, This Remonſtrance is in ſome "kind greater and more extenſive then an Act "of Parliament: that reacheth onely to *England* "and *Wales*; but in this the three Kingdomes "will be your immediate ſupervisors: and the "greateſt part of Chriſtendome will quickly "borrow the glaſſe to ſee our deformities there-"in. They will ſcan this work at leiſure, which "(I hope) we ſhall not ſhut up in haſt.

"Some pieces here are of excellent uſe and "worth: but what is that to me, if I may not "have them, without other parts that are both doubtfull and dangerous?

"The *matter*, *forme*, and *finall end* of this Re-"monſtrance, all of them do argue with me, not "to remonſtrate thus.

"The *end:* to what end do we decline thus to "them that looke not for it? Wherefore is this "deſcenſion from a Parliament to a People? "they looke not up for this ſo extraordinary "courteſie? The better ſort think beſt of us: and "why are we told that the people are expectant "for a Declaration?

I

"I did never looke for it of my predeceſſors
"in this place, nor ſhall do from my ſucceſſors.
"I do here profeſſe that I do not know any one
"ſoule in all that Country (for which I have the
"honour to ſerve) who lookes for this at your
"hands. They do humbly and heartily thank
"you for many good lawes and ſtatutes already
"enacted, and pray for more. That is the lan-
"guage beſt underſtood of them, and moſt wel-
"come to them. They do not expect to heare
"any other ſtories of what you have done, much
"leſſe promiſes of what you will do.

"*Mr. Speaker.* When I firſt heard of a Re-
"monſtrance, I preſently imagined that like
"faithfull Counſellors, we ſhould hold up a
"glaſſe unto his Majeſty: I thought to repre-
"ſent unto the King the wicked counſels of per-
"nicious Counſellors: The reſtleſſe turbulen-
"cy of practicall Papiſts. The treachery of falſe
"Judges: The bold innovations and ſome ſu-
"perſtition brought in by ſome pragmaticall
"BB: and the rotten part of the Clergy.

"I did not dream that we ſhould remonſtrate
"downeward, tell ſtories to the people, and
"talke of the King as of a third perſon.

"The uſe and *end* of ſuch Remonſtrance I un-
"derſtand not: at leaſt, I hope, I do not.

"*Mr. Speaker*, In the *forme* of this Remon-

"strance, if it were presented to you from a full
"Committee, yet I am bold to make this Quæ-
"re, whether that Committee have presented
"to us any heads in this Remonstrance which
"were not first agitated here, and recommen-
"ded to them from this House. If they have, there
"wanteth then (for so much) the formall pow-
"er that should actuate and enlive the worke
"so brought unto us: as may be well obser-
10 Novemb. 1640. "ved by perusing the order (now above a
"twelve-moneth old) for constituting that
"Committee.

"In the *matter* of this Remonstrance I except
"against severall particulars, but upon the tran-
"sient reading of it, (not having any view ther-
"of) *I* will gather up two instances only, very
"obvious, very easie to be observed.

Lo. *Viscount Falkland.* "First, (as was also observed by a learned
"Noble Lord who spake last) here is a charge
"of a high crime against all the BB. in the land;
"and that above all proof that yet *I* have heard.

"Your words are. *Idolatry introduced by com-*
"*mand of the BB.*

"What? plain, flat, formall idolatry? name the
"species of this idolatry, that is introduced by
"the BB. that is (for indefinite propositions are
"æquipollent to universall) by all the BB. and
"by a *command* of theirs.

"Certainly

" Certainly *Sir*, idolatry (in the practice of it)
" is a very visible sin; and the *command* of the Bi-
" shops was either legible or audible. Who hath
" read this command? who hath heard this com-
" mand? who hath seene this all-commanded
" idolatry? and can assigne wherein it is?

" Some superstition in doctrines, and in pra-
" ctises, by some Bishops; this is not the questi-
" on: but the odious apostacy of idolatry. Give
" me leave to say.

" No man in this House can charge and prove
" all the Bishops, no nor halfe of them, I dare
" say, not any three among them: perhaps (and
" truly *I* think so) not one among them all, to
" have issued forth any one *command* for idola-
" try. *If* any man can, let him speake and con-
" vince me, *I* love to be reformed. *In* the meane
" time *I* desire to offer you some particulars in
" bar, and by way of opposall to this charge.

" *The* learned, pious, and painefull B. of *Dur-*
" *ham* hath fought in front against Roman su- D. *Mor-*
" perstition and idolatry. *ton.*

" The B. of *Lincolne* was the first of note, that
" gave check unto our *Papal* misleaders and A!- D. *Wil-*
" tarian innovators. He stood in gap of that in- *liams.*
" undation, and was a sufferer for us.

" The B. of *Exeter* (however mistaken in the D. *Hall.*
" Divinity of Episcopacy) hath ever had the re-

 " pute

"pute both of a good man, and a good Bishop.
"He hath not only held and maintained his sta-
"tion, but advanced also, and made good im-
"pression upon the Idolaters of Rome.

"*M. Speaker*, This hath been a very accusative
"age: yet have I not heard any superstition
D. *Inx-ton.* "(much lesse Idolarry) charged (much lesse
"proved) upon the severall Bishops of *London*,
D. *Curle.* "*Winchester*, *Chester*, *Carlile*, *Chichester*.
D. *Bridg-man.* *Parcite paucorum crimen diffundere in omnes.*
D. *Pot-ter.* 'Not for love unto the persons of these Bishops,
D. *Duppa* "but for honour to our Religion, although
"the times of late have beene somewhat darke-
"ned, yet let not us make the day blacker in
"report then it is in truth.

"In the last place I observe a promise in ge-
"nerall words, that *Learning shall be rather ad-*
"*vanced then discouraged*: *Sed quid verba audio,*
"*cum facta videam?*

"Great rewards doe beget great indeavours:
"and certainly (*Sir*) when the great Bason and
"Ewer are taken out of the Lottery, you shall
"have few adventurers for small Plate and
"Spoones only.

"If any man could cut the Moon out all into
"little Stars: although we might still have the
"same Moon or as much in small pieces; yet we
"shall want both light and influence.

"To

"To hold out the Golden ball of Honour
"and of profit, is both policy and honesty, and
"will be operative upon the best natures, and
"the most pious minds.

"But (M. *Speaker*) if I observe aright, lear-
"ning (I mean Religious learning) in this Re-
"monstrance is for one halfe thereof utterly un-
"thought on. And because I heare often speech
"of one halfe, but seldome mention of the o-
"ther, give me leave (I beseech you) in this
"Theam a little to enlarge my selfe: if your
"Remonstrance once passe, it will be too late
"(I feare) to enter this plea.

"It is I dare say, the unanimous wish, the con-
"current sence, of this whole House, to go such
"a way, as may best settle and secure an able,
"learned, and fully sufficient ministery among
"us. This ability, this sufficiency must be of two
"severall sorts.

"It is one thing to be able to preach and to
"fill the Pulpit well; it is another ability to con-
"fute the perverse adversaries of Truth, and to
"stand in that breach. The first of these, gives
"you the wholsome food of *sound Doctrine*; the Tit. 1. 9.
"other maintaines it for you, and defends it
"from such Harpys as would devoure or else
"pollute it. Both of these are supremely neces-
"sary for us, and for our Religion.

"Both

"Both are of divine inſtitution. The holy Apo-
"ſtle requireth both. Both παρακαλεῖν and ἐλέγχειν. Firſt
" to preach, *That he be able with ſound Doctrine to*
1 Tit. 9. " *exhort.*: and then, Καὶ τοὺς ἀντιλέγοντας ἐλέγχειν, *and to*
10. " *convince the gainſayers. For* (ſaith he) *there are*
Verſ. 11. " *many deceivers whoſe mouthes muſt be ſtopt.*

" Now *Sir*, to my purpoſe: theſe double abi-
" lities, theſe ſeverall ſufficiencies, may perhaps
" ſometimes meet together in one and the ſame
" man: but ſeldome, very ſeldom, ſo ſeldome
" that you ſcarce can find a very few among
" thouſands rightly qualified in both.

" Nor is this ſo much the infelicity of our, or
" any times, as it is generally the incapacity of
" man, who cannot eaſily raiſe himſelfe up to
" double excellencies.

" Knowledge in Religion doth extend it ſelfe
" into ſo large, ſo vaſt a Sphere, that many (for
" haſt) do cut croſſe the diameter, and find
" weight enough in halfe their worke: very few
" do or can travell the whole circle round.

" Some one in an age (perhaps) may be found,
" who as Sir *Francis Drake* about the terreſtriall
" Globe, may have travelled the celeſtiall Orbe
" of Theologicall learning, both for controver-
" ſall, and for inſtructive Divinity.

" The incomparable Primate of *Ireland* de-
" ſerves firſt to be named. Biſhop *Morton* (whom

" I men-

" I mentioned before) is another reverend wor-
" thy, and hath highly deſerved of our Church
" in both capacities. *Jewel* (of pious memory)
" another Biſhop never to be forgotten. Some
" few others I could name, able and active both
" for Pulpit and the Pen. But *Sir*, theſe be *Raræ*
" *aves*, there are very few of them. As Mr. *Reading.* M. *Abbot*

" The reaſon is evident. For whilſt one man
" doth chiefly intend the Pulpit exerciſes, he is
" thereby diſabled for Polemick diſcourſes: and
" whilſt another indulgeth to himſelfe the fa-
" culty of his Pen, he thereby renders himſelfe
" the weaker for the Pulpit. Some men ayming
" at eminency in both have proved but mean
" proficients in either. For it is a Rule and a
" ſure one,

*Pluribus intentus minor eſt ad ſingula* ---

" Now *Sir*, ſuch a way, ſuch a temper of
" Church-government and of Church-revenue,
" I muſt wiſh, as may beſt ſecure unto us both:
" both for preaching to us at home, and for con-
" vincing ſuch as are abroad.

" Let me be alway ſure of ſome Champions
" in our *Iſrael*, ſuch as may be ready and able to
" *fight the Lords battell* againſt the Philiſtims of
" *Rome*, the Socinians of the North, the Armini-
" ans and Semi-Pelagians of the Weſt: and ge-
" nerally againſt Hereticks and Atheiſts every

"where. God encreaſe the number of his *labou-*
"*rers within his Vineyard:* ſuch as may plentifully
"and powerfully preach faith and good life a-
"mong us. But never let us want ſome of theſe
"watchmen alſo about our *Iſrael*, ſuch as may
"from *the everlaſting hils* (ſo the Scriptures are
"called) watch for us, and deſery the common
"enemy, which way ſoever he ſhall approach.
1 Sam. 2. "Let us maintain both Pen and Pulpit. Let no
"Ammonite perſwade the Gileadite, to foole
"out his right eye, unleſſe we be willing to *make*
"*a league* with deſtruction, and to wink at ruine
"whilſt it comes upon us.

"Learning (*Sir*) it is invaluable: the loſſe of
"learning, it is not in one age recouerable. You
"may have obſerved, that there hath been a
"continuall ſpring, a perpetuall growth of lear-
"ning ever ſince it pleaſed God, firſt to light
"*Luthers* Candle: I might have ſaid *Wicklifes*,
"and juſtly ſo I do: for even from that time
"unto this day, and night and houre, this light
"hath increaſed: and all this while our better
"cauſe hath gained by this light: which doth
"convince our Miſo-muſiſts, and doth evict that
"*Learning* and *Religion*, by their mutuall ſupport
"are like *Hippocrates* twins, they laugh and
"mourn together.

"But *Sir*, notwithſtanding all this ſo long
"encreaſe

"encreaſe of learning; there is a *Terra incognita*, a "great Land of learning not yet diſcovered: our "adverſaries are daily trading, and we muſt not "ſit down and give over, but muſt encourage "and maintain, and encreaſe the number of our "painfull adventurers for the Golden fleece: and "except the fleece be of Gold, you ſhall have no adventurers.

"*Sir*, we all do look that our cauſe ſhould be "defended: if the fee be poore, the plea will be "but faint. Our cauſe is good, our defence is juſt: "let us take care that it be ſtrong; which for my "part, I do clearly and ingenuouſly profeſſe, I "cannot expect ſhould be performed by the Pa-"riſh Miniſter, no not ſo well as hitherto it "hath been. For from whom the more you do "now expect of the Pulpit, the leſſe (I am ſure) "you muſt look for of the Pen.

"How ſhall he with one hundred pound, "(perhaps two hundred pound) *per annum*, with "a family, and with conſtant preaching, be able, "either in purſe for charge, or in leiſure for time, "or in Art for skill, to this ſo chargeable, ſo dif-"ferent, ſo difficult a work? I ſpeak it (M. *Spea-"ker*) and pardon my want of modeſty if I ſay, I "ſpeak it not unknowingly: Six hundred pound "is but a mean expence in books, and will ad-"vance but a moderate Library. Paines and lear-

" ning must have a reward of *Honour* and *Profit*
" proportionall : and so long as our adversaries
" will contend, we must maintain the charge, or
" else lay down the cause.

" In conclusion, I doe beseech you all with the
" fervor of an earnest heart; a heart almost divi-
" ded between hopes and feares : never to suffer
" diversion or diminution of the rents we have
" for *Learning* and *Religion* : but beside the Pul-
" pit, let us be sure to maintain παντοτίαν καθοπλω an
" universall *Militia* of Theology, whereby we
" may be alway ready and able (even by strength
" of our own, within our own happy Island at
" home) ἀποσμίζειν to stop the mouth of all errors
" and heresies that can arise.

" Never *Sir*, never let it be said that *sacred*
" *Learning* (for such is that I plead for) shall in
" one essentiall halfe thereof, be quite unprovi-
" ded for in *England*. Sir, I have reason to be ear-
" nest in this, I see, I know great designes draw-
" ing another way : and my feares are increased,
" not cured by this declaration.

" Thus I have done : and *because* I shall want
" champions for true Religion. *Because* I neither
" looke for cure of our complaints from the
" common people, nor do desire to be cured by
" them. *Because* this house (as under favour I
" conceive) hath not recommended all the heads

" of

"of this Remonſtrance to the committee which
"brought it in: *Becauſe* it is not true that the
"Biſhops have commanded Idolatry. *Becauſe I*
"do not know any neceſſary good end & uſe of
"this declaration, but do feare a bad one. And
"*becauſe* we paſſe his Majeſty and do Remon-
"ſtrate to the People. I do here diſcharge my
"Vote with a cleare conſcience and muſt ſay NO
"to this ſtrange Remonſtrance.

## *Section XVI.*

THus far I go cleare the ſame man unchanged: and that I may fully expoſe my ſelfe unto a right Character, and a true eſteem, beſide the laying open how I have already expreſſed my ſelfe in matter of Religion, I ſhall now be bold to give you a compoſure fitted and framed for the Houſe, on the ſame ſubject, and ready to have been preſented above halfe a yeere ſince.

The Bill for *Root and Branch* (commonly called the Biſhops Bill) having long been agitated, and in the Commitment grown from two ſheets to above forty, I did think it would at leaſt have been brought to queſtion for the engroſſing: This that follows was ready to have been interpoſed upon that queſtion. The Bill is ſince laid

down (I hope) to its perpetuall reſt. This was prepared as an endeavour to lay that aſleepe: And becauſe it doth moſt fully repreſent my utmoſt end and aime for *Reformation*, I am willing to ſubjoyne it here unto the reſt.

Σὺ, Θεῷ.

*Mr. Speaker.*

THis Bill is now in queſtion for its further progreſſe: I muſt give a vote unto it one way or other. The inward dictate of my conſcience will not ſuffer me to be affirmative. We may now debate this Bill *ſuper totam materiam*, and I will then (with your leave and patience) give you ſome account why I am ſo fixed negative. This I ſhall doe as briefely as this cauſe can beare.

You had from my hand a very ſhort Bill,

—*Non hos quæſitum munus in uſus.*

I am willing (with many more) to abrogate that which is provided, that I may at that very time, in the ſame Bill know and conſtitute what ſhall be; ſuch an addition to this Bill I did at firſt expect: Such an addition I ſhall anon be bold to preſent, but it will not now ſuit this Bil, as it is now miſtemper'd to that purpoſe.

This Bill when it was but a ſhort one, it did containe a great ſumme, *An Act for the utter aboliſhing of all Arch-biſhops, Biſhops, Deanes, Deanes and*

*and Chapters, Arch-deacons, Prebendaries, Chanters, Chanons, and all other their under-Officers.* These may be a Legion for ought I know, they are so many, and many of them instruments and Officers of vexation onely. Pope *Gregory* the first gave a true prediction when he said, that Anti-christ should come *Cum exercitu Sacerdotum, with an army of Priests*; it hath proved so. True on the other side, where the numberlesse numbers of Monks, Fryers, and Secular Priests, with his Janizary Jesuits, doe match the greatest Army that ever the Grand Signior hath led. True in proportion with us, if the under-officers among us do reach neere the thousands they have been (of late) computed at. But letting passe the army of *all their under-officers*, the substance and body of our present worke is reducible to two heads Ep. l. 4. c. 92.

1 *Episcopall Government.*
2 *Cathedrall Societies.*

All the rest are unto these, but *Phaleratæ nugæ*, their idle trappings and additionall impertinencies.

In the discussion and resolution of all this (I am confident) if we be but candid, temperate, and respectfull hearers of one another: we shall finde that (all this while) we are farther off, in words, in language and expressions, then we

are

are in matter, in truth, and in purpoſes.

In the firſt place therefore, leſt we ſhould beat the aire in a miſtaken ſence of words, I will be bold in a word or two, to give you the different ſenſe of the word *Epiſcopacy*.

*Sir*, It will be maintained upon good ground that Epiſcopacy is *of divine right*: it will be maintained upon grounds as good, that Epiſcopacy is *not of divine right*. The ambiguity lies in the word *Epiſcopacy*, and it muſt be put into a certainty, or elſe we ſhall run our ſelves into a certaine Labyrinth of words, and loſe the matter.

Three ſorts of Epiſcopacy I have obſerved, and no more: pardon me if I uſe expreſſions which you have received before: They were his, they are mine, and *Beza* taught us both: who gives them thus,

1 *Epiſcopatus Divinus.*
2 *Epiſcopatus Humanus.*
3 *Epiſcopatus Satanicus.*

Others in milder language do keep the ſame ſence: So you may pleaſe to ſay there is,

1 *Epiſcopus Paſtor.*
2 *Epiſcopus Præſes.*
3 *Epiſcopus Princeps.*

1. The firſt of theſe we all do reverence: it is the ordinance of God. You may ſafely write a *Noli me tangere* upon that: you have the holy text

text to warrant you. *Noli tangere Chriſtos meos.* Pſa. 105. 15.

The ſecond alſo (in its degree) I do highly honour, it is of right venerable antiquity: And for my part, if I can find ſuch Epiſcopacy among us, I ſhall willingly ſubmit thereto, though it ſhould prove but the ordinance of man. Kings are no more themſelves. Yet being once inveſted, obedience is due unto them by Divine right. You have another Text for this alſo. *Submit your ſelves to every ordinance of man for the Lords ſake.* So then the firſt is the ordinance of God, to be obeyed for God: The ſecond, although the ordinance of man, yet (whileſt it ſtands ſo ordained) is to be obeyed for God alſo. 2. 1 Pet. 2. 13.

The third Epiſcopacy hath too much of the Principality. This I deteſt, this I abhorre. This is originally and really Antichriſtian. Away with this if you pleaſe, both *Root and Branch.* 3.

If you will give me leave and patience, I will (as briefly as I can) touch them over and explain my ſelfe.

Firſt, *Epiſcopus Paſtor.* This I ſay is of *divine right.* Every ſpirituall Shepherd is to have a flock: and every congregation muſt have a Paſtor to overſee that flock. This is originall, and of no leſſe then Divine inſtitution. I need not prove this Biſhop. If there be any doubt of this 1.

Verſ. 28. Epiſcopacy, look S. *Paul* in the twentieth of the Acts, there he gives this charge. *Take heed* (ſaith he) *to the flock over which the holy Ghoſt hath made you Biſhops.* I know well that this text is by ſome Expoſitors conſtrued of other Biſhops. But how ever here are Biſhops by divine right. And (mark you!) the holy Ghoſt (God for ever to be bleſſed) he firſt made Biſhops. The Originall is plain τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους.

1 Pet. 5. 2. S. *Peter* ſpeakes by the ſame ſpirit. *Feed the flock of God* (ſaith he) *which is among you: taking the Biſhoprick thereof.* Our engliſh reading is *the overſight* thereof, both the ſame. Overſeers and Biſhops differ no more then a Greeke name and an Engliſh: ſeverall ſounds, but the ſame ſenſe. The originall is ἐπισκοποῦντες *being Biſhops* thereof, nothing can be more plaine.

Now (*Sir*) this Epiſcopacy, we ſhall not, we muſt not, we dare not remove. This is that Biſhop of whom the moſt ancient *Ignatius*, thus, *Epiſcopo ſubjecti eſtote, velut Domino, ipſe enim vigilat pro animabus veſtris.*

Ep. ad Tral.

Away then with their impertinent objection, who ſay, that there is a malady in the very name of Biſhop: that the name is odious: you ſee the holy Ghoſt hath honoured this name and title, with approbation. Nay this name and title muſt never ſinke into obloquy, it being one

of

of the attributes of our bleſſed Saviour. He is the *Biſhop of our ſoules.* 1 Pet. 2. 25.

The ſecond is *Epiſcopus præſes.* If this be but *Humanus Epiſcopatus* (for I doe not determine the point already warme betweene a reverend and worthy Biſhop and his Anti-pent-agoniſts) if it be not founded upon Divine inſtitution, yet certainly it ſtands on good grounds, and pleads its own right by a good title, and that either *jure Apoſtolico*, or *jure Eccleſtaſtico*: or *jure civili & conſtitutivo*: or *jure rationis & convenientiæ.* All or any of theſe do entitle it *jure bono.* And that by ſo good, ſo approved a right, that (*Mr. Speaker*) I am bold to ſtand up, and to forbid any man from this houre for 1600 yeares upward, to name any one age, nay any one yeare, wherein this Epiſcopacy was out of date in the beſt part of Chriſtendome. By the word *Biſhop* I do here underſtand, a man of the Clergy eminent in honour and power, by vertue of a ſuperiour degree, above other men both Miniſters and people within a certaine circuit or territory allotted and ſubjected to his particular care and ſurvey in matters ſpirituall and affaires Eccleſiaſticall.

I will not trouble you to repeat the character of this Biſhop: I have formerly been bold with you in that kind. He had a precedency. He had

a presidency: He had a power, *potestatem directivam*, it cannot be denied. I gave you an instance, very accommodate to my sence: (Master *Speaker*) your selfe are our Bishop, we are your Presbyters.

It is true, that we have made you our Bishop, our Overseer, our President: and now it is as true, that neither we without you, nor you without us, can establish any one order. Not you without us, we must be your Assistants. So *Ignatius* of old, *The Presbyters are* (saith he) ὡς συνέδριον Θεοῦ, καὶ σύνδεσμος Ἀποστόλων, *as the Senate of God, and the band of Apostles.* Nor we without you, for so the same *Ignatius* (give me leave to presse his venerable Authority, although Ignorance and Arrogance have of late decryed both him and all Antiquity.) *They* (saith he) *who doe all things* χωρὶς ἐπισκόπου *without a Bishop, to such men Christ will say* —— *Why doe you call me Lord, Lord, and doe not the workes I bid you? Such men doe seeme to me* οὐκ εὐσυνείδητοι *not to be of good conscience, but to be counterfeiters and dissemblers.* Marke his judgement on such as would do all things *without a Bishop.*

Ep. ad Tral.

Epist. ad Magnes.

Of this Bishop, the *Bishop President* (and I plead for no other) it must be meant, which I read in the same *Ignatius* (I will not trouble you with any yonger, or any weaker authority, and I will hold my selfe within those Epistles that are indu-

indubiously his) the words are these, Ἀναγκαῖον δὲ —— ἀνεὺ τοῦ ἐπισκόπου μηδὲν πράσσειν ὑμᾶς; *It is necessary* (necessary he sayes) *that you doe nothing without the Bishop.* *Epist. ad Tral.*

Clearely then, the *Bishop President* in the best and purest age, was of the *Quorum* in all Ecclesiasticall affaires. And for this last age, Reverend *Calvin*, *Beza*, *Bucer*, *Zanchy*, *Danæus*, learned *Chamier*, all admit, none reject this kind of Episcopacy.

They who deny that ever any such Bishops were in the best, the purest times, I intreat some one of them (if any such be here) to stand up, & to shew me, teach me, how I may prove, that ever there was an *Alexander* of Macedon, or a *Iulius Cæsar*, or a *William* the Conqueror in the world. For *Sir*, to me as plain, as evident it is, that Bishops President, have been the constant, permanent and perpetuall governors, and moderators of the Church of God in all ages. And this being matter of fact, I doe hope that historicall proofe will be sufficient adequate proofe in that which in its fact is matter of History. But proofes herein are so manifold and so cleare, that I borrow the free and true assertion of a worthy and a learned Gentleman: *It may be thought want of will rather then want of light, which makes men deny the antiquity of Bishops in the Primitive times.* Sir *Tho. Aston*, review of Episcopacy, p. 1.

Therefore answer not me, but answer *Ignatius*,

anſwer *Clemens*, *Tertullian* and *Irenæus*. Nay, anſwer the whole indiſputed concurrence of the Aſian, the Europæan, and the African Churches, All ages, All places, All perſons: Anſwer (I ſay) all theſe or (do as I do) yeild to the ſufficient evidence of a truth.

*Deque fide certâ, ſit tibi certa fides.*

But do not think to bring me into a dream of a new born, or new to be born Church-government, never known, never ſeen in Chriſtendome before this Age.

As for them, who ſay that all Epiſcopacy is Antichriſtian: Truly *Sir*, they may (if they pleaſe) with as ſound reaſon, and with as much knowledge ſay that all Church-government is Antichriſtian, and I doubt there are ſome abroad ripe for ſuch a ſence.

*Sir*, Let us be wiſer than to coſen our ſelves with words, and through a miſtaken Logomachy run our ſelves into a Church Anarchy. If you talke with a Papiſt, in point of Religion, preſently he is up with the word *Catholike*; *Catholike* he tels you he is, of the *Catholike Roman Church*. This go's off *Ore rotundo*: but require him to ſpeak playn Engliſh—— The *Univerſall Roman Church*, and then you may laugh him into ſilence. Juſt ſo: ſome cry, away with *Biſhops*, *no Biſhops*: no, not of any kind. I deſire one of that ſence to

ſtand

ſtand up, and tell me ſadly, would you have an *Overſeer* in the Church or not?

Ancient S. *Clement* (whom S. *Paul* calleth his *Fellow-workman*) in his undoubted Epiſtle to the Corinthians, doth foretell that a time ſhould come, when there would be Ἔρις ἐπὶ τοῦ ὀνόματος τῆς ἐπισκοπῆς *Contention about the very name of Biſhop*. I think the time is now. For my part, I will not make that my contention: But for the government by an Epiſcopall preſidency, ſhew me any thing more agreeable to the holy word: Shew me any thing more honoured by the holy Martyrs of the firſt and the latter times: Shew me any more rationall and prudentiall way of government, and I yeild unto you. Phil. 4. 3.

Some againſt all Epiſcopacy do plead unto us, the freſh example, and late practice of our neighbour Churches. But I beſeech you *Sir*, are not we herein as fit to give them our, as to take their example? I am aſhamed to heare yeſterdays example preſſed as an argument by ſome, and the all-ſeeing providence through all ages to the contrary turned aſide, by the ſame men, as not worth an anſwer. Or if an anſwer you get, it is but this dead one, wherein (as in a *mare mortuum*) they would drown all reply. Oh (ſay they) the *myſtery of Iniquity* began to work in the Apoſtles time. *Ergo*, what? Therefore (ſay they)

they)this Episcopacy is that mysteryof iniquity: And so they do desperatly conclude with themselves, that *Christ* did never support his Church with a good government till *Farell* and *Frumentius* did drive their Bishop out of *Geneva*: or since then,untill Presbytery begat independency. But their Syllogisme is as true Logick and as consequentiall,as our Kentish Proverb, that *Tenterden Steeple is the cause of Goodwin sands.* Both Arguments are in one and the same mood and figure. But I return and proceed.

I have not asserted this kind of Episcopacy as Divine,yet I professe that it sores aloft,

——— *Et caput inter nubila condit.*

It hath been strongly received, that Presbyters succeed to the seventy Disciples,and Bishops to the Apostles. S.*Peter* honours Episcopacy,by entitling the holy Apostles thereunto, for *Mat-*
Act.1.20 *thias* is chosen to *take a Bishoprick*(the very word there)which *Judas* lost by *going to his own place.*

1 Tim.3. 1. S. *Paul* tels you, *This is a faithfull saying,* εἴ τις ἐπισκοπῆς ὀρέγεται, *If any man desire a Bishopricke, he desireth a good worke.* And this S. *Paul*, writes not at large in an Epistle to the body of a whole Church,as to Rome orCorinth,but this is in particular directed unto *Timothy*, then designed to be the Bishop,that is the President and Overseer of *Ephesus.*

Two

Two things are(or may be)here objected.Firſt, that neither of theſe Texts, nor any other can be found,expreſly mandatory, requiring the Office of Epiſcopacy in the Church.Next that the name of Biſhop is in ſome places plainely given unto Presbyters. I anſwer.

If you put me upon this,that you will not yield unto Epiſcopacy untill you have a Text expreſly poſitive therein, conſider if by the ſame rule you do not let looſe many other points as well as this. Shew me an expreſſe for the Lords day to be weekly celebrated. It will be hard to find divers articles of our Creed in the holyScripture *terminis terminantibus*.What have you there for *Pædo-baptiſme?*What precept or example have you frō our Saviour,that women ſhal receive theSacrament of the Lords Supper? Why ſhould women be baptiſed,ſince the covenant (to w$^{ch}$ baptiſme doth ſucceed)Circumciſion, was a ſeale between God and men onely? what have you there expreſſe,why I may not beleeve the Trinity to be three Almighties,as well as three perſons,& but one Almighty?

But *Sir*, the golden rule of *Vincentius Lirinenſis*, is an unfailing guide. *Quod ubique, quod ſemper, quod ab omnibus*,look what among Chriſtians,hath been every where at all times, by all men univerſally received,*Atque id quidem verè eſt Catholicum*, and there you may reſt ſecured. So (I ſay) that for

right ſence of theſe Texts, and for warrant of this Epiſcopacy, the univerſall practice of the whole Church of God, eſpecially in the Apoſtles times, and immediatly ſucceeding the Apoſtles, is a moſt undeniable cõmentary to cleare unto us, that this kind of Epiſcopacy is and was of *Apoſtolicall allowance*, if not of *Apoſtolicall inſtitution*. And thus in other points doth *Tertullian* argue againſt *Marcian*, and S. *Auguſtine* againſt the Donatiſts.

The ſecond exception is thus. Theſe Biſhops may well be thought to be but Presbyters, for (ſay they) the name of Biſhop is given to Presbyters alſo in holy writ. *Ergo*, Epiſcopacy is not a ſeverall degree from Presbytery.

Surely *Sir*, if this argument be a ſound one, then Apoſtleſhip it ſelfe, was not a ſeverall order and degree from the 70. Diſciples, and from Presbyters, and then it had been a vaine thing to take *Matthias* from a Diſciple into the *lot* and *fellowſhip* of an Apoſtolate. S. *Peter* doth not degrade himſelfe of his Apoſtleſhip, when he entitleth himſelf
1 Pet. 5. 1. Συμπρεσβύτερος *a fellow Presbyter*. That very Office
Act. 1. 20 25. which is called *a Biſhoprick*, is within 4. or 5. verſes following, called the *Miniſtery of an Apoſtleſhip*. And if you will argue from community of names to identity of Office (ſo is done in the titles of Biſhop and Presbyter) ſurely then we ſhall find, many more Apoſtles then they who *ſaw the Lord*

*in*

*in the fleſh*. So *Barnabas* is called an *Apoſtle*. So *Andronicus* and *Iunius* are *among the Apoſtles*. S. *Paul* cals *Epaphroditus*, *The Apoſtle of the Philippians*, ὑμῶν δὲ Ἀπόστολον. So ſpeaking to *Titus* and others, they are ſtiled Ἀποστολοι ἐκκλησιῶν, *the Apoſtles of the Churches*. Shal I conclude that all theſe who are thus called Apoſtles, were indeed, and in proper acceptation very Apoſtles? No man will ſay ſo.

Act. 9, 27 2 Cor. 5. 16. Acts 14. 14. Rom. 16 7. Phi. 2, 25

By the ſame argument, (from community of name to identity of Office, which argument by Antiprelatical men, is much enforced) I may prove an Apoſtle and a Deacon to be the ſame Office. S. *Paul* calleth his Apoſtleſhip but a Deaconry, Τῶν διακονίαν ἢ ἔλαβον. And againe, Ἐγενόμην διάκονος, *I was made a Deacon*. I conclude, that if Apoſtles be called Deacons, & Deacons be called Apoſtles, and yet the Offices are, and are reputed to be diſtinct and ſeveral: So may the ſame men be called ſometime Biſhops, ſometime Elders or Presbyters, and yet the two different degrees remaine different and unconfounded. Take heed of enforcing ſuch argument, to prove a parity in degree by the community of Appellation, ſince you may read of our bleſſed Saviour himſelfe, that hee is a [a] Deacon, an [b] Evangeliſt, an [c] Apoſtle, a [d] Biſhop. But forbearing this, I proceed.

Acts 20. 24. Eph. 3. 7. Col. 1. 23

[a] Ro. 15. 8. [b] Eſa. 41. 27. [c] Heb. 3. 1 [d] 1 Pet. 2. 25.

M. *Speaker*, I come now in briefe to my third Epiſcopacy, *Epiſcopus Princeps*. This, this third

3.

age, is the burden of our ſong.

—*De duro eſt ultima ferro.*

Gold was the firſt: the ſecond was bright and gliſtering, a ſilver age at leaſt. But this, this where we now are, it is Iron, I and ruſty too:

This is that Clergy Monarch whom we would avoyd. This ambition of a ſole power, it is a very old ſin, it began in *Diotrephes*, of whō the Apoſtle complaines that he was φιλοπρωτεύων *Primatum dilexit*, he loved to be a Primate, the firſt, the ſole in authority. He (*Diotrephes* alone) did *caſt the brethren out of the Church*: and therefore the Apoſtle doth threaten that when he comes, *Hee will bring the deeds of Diotrephes to remembrance.* 3 Jo. 9.

This dangerous ſoleſhip is a fault in our Church indeed, and this I take to be *Peſtilentia Cathedræ*, the very peſt and poyſon of Epiſcopacy; this is that which muſt away, and this being gone, I ſhall not feare their tyranny.

If it were not for this, they could neither oppreſſe good Miniſters, nor preferre dull droanes, ſcandalous perſons, nor pragmaticall innovators. If they had not been ſo ſole in power, our many ſeverall chaires for Religion had not groned with ſuch number & weight of complaints. But by this, they have bin able to do miſchiefe above beliefe.

*Et ipſe miror, vixque jam facto malo*
*Potuiſſe fieri credo.*— *Sen.*

The

The exemplar piety, the ardent love, and ſweet humility of holy Biſhops in the firſt foure centuries, did worke ſo farre upon the credulous hopes of both Clergie and Laity, that preſuming to find in the ſame Chaire a ſucceſſion of the ſame goodneſſe, they became guilty of a deſperate ſubmiſſion to a ſole power of one man, before they knew what changes, and what conſequences they ſhould feele.

*Ignatius* the great Biſhop of Antioch, doth diſcriminate his own Epiſcopacy, from an Apoſtleſhip, even by this, that he had not a ſoleſhip of power and authority as they, and therefore hee ſayes, οὐκ ἀπόστολος διατάσσομαι, *I do not command you as an Apoſtle.*

This Biſhop keepes a dangerous diſtance betweene his own Phariſaicall worſhip, and the Plebeian Clergy, who yet are, all in order as good, & many of them in merit better then his Lordſhip.

To draw this to a point: The firſt Epiſcopacy we all are vow'd unto. The ſecond, none will diſſent from, but a lover of Novelliſme: The third, none can ſubmit unto, but ſuch as are content to be paſſive in a Tyranny. Away then with that, and with that alone, and then away with their needleſſe queſtion who ſay: ſhew us another government, before you take this away.

Away with that *interregnum* of Lay-Commiſſioners,

oners, the high roade way, or the next degree to Anarchy. Renovation is not Innovation, to Reforme is not to bring in anew forme, but to purge the preſent forme, by reducing it unto the old.

Jer. 6. *Quærite antiquas ſemitas, & ſtate ſuper eas. State*: ſtay there: we may keepe our places, though we change our poſtures. Away with our preſent *Epiſcopacy*, but give us the ancient *Preſidency*. Both may be done at once.

Mr. *Speaker*, This way of Commiſſioners, wherein five Lay men ſhall have the controll of all that is or was of Clergy cogniſance and function: *mirabile dictu*, I want words. -----I much fear that this may prove, a dangerous new way, to let in other new wayes hereafter. In the meane time what view, what ſhew, what face of a Church ſhall poor England have? England of late the glory and the pride of Chriſtendome reformed! My heart akes to think, that when Chriſtendome was ready to come over unto us, we are now ready to run away from our ſelves: And to ſee that we labour ſo much for *Ruine* & Eradication, that we are like to loſe (by a not ſeaſonable laying hold thereon (the moſt glorious hopes of a full & bleſſed *Reformation* that ever lay before a Parliament. The iſſue will be, if we will have *Ruine*, we ſhall have *Ruine*. If at preſent we have that active *Ruine* ſo much purſued, we ſhall ſhortly have a paſſive *Ruine* undeſired.

deſired. Let us not be fond of this *ill* ſounding Proverbe : Take away both *Root and Branch* : it is threatned as a curſe, I never read it any where as the language of a bleſſing. Mal. 4 1.

But *(Sir) Vſquequo ?* How long ſhall we be in this wilderneſſe of Anarchy ? No time, no bound ſet, no period fixed to our confuſion of governement ? How dare we thus diſcompoſe, disfigure, and deforme the beauty of our Church? will your commiſſionated Church be *comely as the tents of Kedar, and as the curtaines of Solomon ?* Where is that *Acies ordinata*, the Church that was prophe- Cant. 1. 4
ſied to be *terrible as an army with banners ?*

In the Prophet *Zachary* the Lord doth threa- Zach. 11.
ten it as a curſe, to breake *both his Staves* : both that of *Beauty* (which is interpreted the beautiful order of government) & that of *Bands* (which is conſtrued brotherly unity : ) and ſurely I thinke *order* and *unity*, if one be broken, neither is firme. Let this then happen to other nations, to our enemies ; but with us let the *bands of unity*, and the *beauty of order* be our double ſupport : otherwiſe we have cauſe to bemoane our ſelves in the words of the ſame Prophet, *Howle ye firre trees, for the Ce-* Zach. 11.
*dar is fallen : becauſe all the mighty are deſtroyed----* 2.
*for the defenced forreſt is cut downe. There is the voice of howling of Shepheards, for their glory is deſtroyed.*

For my part, I do here freely and heartily profeſſe,

feſſe, that I am none of thoſe men, that 1600 years after my Saviour came to plant his Church, will conſent to give a new rule, a new invented government to his Church never known untill this age. I dare not thinke (who can thinke it *ſalva pietate?*) that the Sonne of God, the *wiſdome of the Father*, came downe from Heaven, to plant a Church, to erect a Kingdome, and that he did erect this kingdome, that he did plant this Church, many hundred yeares ſince, and this with the deare price of his precious blood, but either never would or never could bleſſe it with a good government, till we were born to ſet it right. Take heed of ſuch aſſertions, that give way to inferences and conſequences of unavoidable impiety, and may leade on a new path to Atheiſme. Believe it (*Sir*) be-
Col. 2.3. lieve this: The *Wiſdome of the Wiſdome of God*, cannot be guilty (I ſpeake with zeale and reverence) of ſuch an improvidence, to erect his kingdome then, and to give it his rule but now. Joyne with me (I beſeech you *Sir*) in this Faith, that our bleſ-
Eſay 9.6 ſed Saviour *on whoſe ſhoulder the government did reſt*, did not immediately, and for ſo many ages after forſake his Church, and abandon it to Antichriſti-
Mat. 28. 20. aniſme, with whom at firſt he promiſed to be *alway unto the end of the world.*

In a word (*Sir*) we are all quick-ſented, we are all on fire to heare of an arbitrary rule in the civill State:

State: I beseech you, let us all be equally or more zealous for the Lord of Hosts: Let us not be guilty of bringing in an arbitrary rule into his House. Take heed (*Sir*) let us all take heed of such a dangerous parity, as some would bring in among us: & the rather because they presume to set the stampe of divine authority upon that counterfeit mettal.

Parity of degrees in Church-government hath no foundation in holy Scripture, & is as absonous to reason, as parity in a State or family. Indeed it is a fancy, a dream, a meer *non entity*, it neither hath nor ever had a being. If it be any thing, it is absolute Anarchisme, and that is nothing, for privation of government is not a government.

But on the contrary imparity is from Divine authority: our Saviour did plant it, & then I am sure it is a plant that should grow and continue. By the way I presse you not w^th^ instances of Gods Church under the law, thogh that, & this under the Gospel were both planted by the same All-knowing wisdome. From the equity of which law there, & from the imparity of governors therein, a most solid and unfailing argument may be deduced for the lawfulnesse of an imparity also under the Gospell. For that which is good in it selfe, is ever so. And without all peradventure, if Church imparity did (in its own being) lye crosse unto the will of God, or to the law of his Church, God never would, never could have commanded it. But that our Saviour al-

so in the Evangelicall Church did plant imparity is most cleare. First, he chose his [a] 12. *Apostles*. Afterward he appointed [b] 70. *Disciples*: yet no man can affirm that these were all of the same Order, Dignity, and Degree. If they had been so, what needed so curious [c] supplement when once the number was reduced to eleven? After our Saviours ascension, the holy Apostles did ordaine another imparity, and that was of [d] Deacons.

[a] Lu. 6.13
[b] Luk. 10 1.
[c] Acts 1.
[d] Act. 6.6

[e] S. *Paul* biddeth some σκοπεῖν to *watch and observe*; He commendeth others if they desire [f] ἐπισκοπεῖν to *Oversee*. So are there [g] κοπιῶντες *labourers in the word*, and you know who was σοφὸς ἀρχιτέκτων [h] *a wise masterbuilder*, which is more then others were, though all be called σοφισταὶ and συνεργοῦντες [i] *fellow-workmen*, *fellow-labourers* in the spirituall building. Farther *Sir*, as you read [k] στρατιῶτας *Souldiers*, and [l] συστρατιῶτας *fellow-souldiers*: so you may read also that there were οἱ ἡγούμενοι [m] *Leaders* and *Governors*, such as had *oversight* and must be *obeyed*. The Elder or Presbyter is frequent in the Apostolicall Epistles, and there are in power and honour above these (not as our novellists do fondly construe under these) [n] οἱ πρεσβύτεροι, *the ruling Presbyters*: One of which number S. *Paul* doth call [o] προϊστάμενον, *The Ruler*. As in *Ignatius* there are [p] οἱ ἡγούμενοι τῶν ἐκκλησιῶν, *The Leaders or Rulers of Churches*.

[e] Phil. 3. 17.
[f] 1 Tim. 3. 1.
[g] 1 Thes. 5. 12.
1 Tim. 5. 17.
[h] 1 Cor. 3. 10.
[i] Rom. 16 3. 21. Phi. 2. 25 Philem. 24.
[k] 2 Tim. 2. 3.
[l] Phil. 2. 25. Philem. 1. 2.
[m] Heb. 13 17, 24.
[n] 1 Tim. 5. 17.
[o] Rom. 12. 8
[p] *ad Tral.*

Is there no imparity in all this? Then the Rulers and the ruled are the same in Logick. But for

my

my part, I am cleare and confident in this that imparity in power among persons officed in the Church, is both lawfull and expedient, and ought to be preserved, if order, decency, Necessity, Universall practice, Apostolicall example, and Divine authority can altogether make but one concludent argument.

M. *Speaker*, I do humbly and earnestly entreat, & beg of every member of this House, seriously and sadly to examine his own soule (never more cause then in this present vote) what end and what ultimate ayme he hath in this dreadfull Bill. What is the government his heart doth wish for? Three ways of Church-government I have heard of, and no more; the *Episcopall*, the *Presbyteriall*, and that new born bastard *Independency*: *Non datur quartum*. The last of these is nothing but a confounding Ataxy, rent upon rent, and a schisme of schismes, untill all Church community be torn into Atomes, every three men, (a nay every three women) dissociating themselves into an ἰδιελθρησκειαν, *a wilworship* of their own devising, which fondly & madly they would call a Church. Where and in what corner of the world hath this aery Independency been asleep untill these daies? *Quo consule?* under what Kings raigne was it born? where may I heare that it hath a being? where may I read (below the world in the Moone) that ever it had a being? I will be bold to brand it with the name of a new-minted

a As may be collected by *Spensers* wretched Pamphlet.

Seminary

Seminary for all ſelf-pride, hereſie, ſchiſme, ſedition, and for all libertiniſme, except an outward ſeeming ſaintſhip. A peſtilence to all government, a traiterous and a clouted Anarchy. If this way have any favourers in this Houſe, let them owne their Religion and ſpeake for it.

The next is the Presbyteriall way, a more orderly, and a better tempered novelty then the other, but a novelty, and indeed but elder brother to Independency: upon this you had my ſence at midſomer laſt. It is enough for me that I can point out when it began: ſince my father was born, or I am ſure at moſt in my grandfathers days: and it is my fixed reſolution that ſince (by Gods bleſſing) I am of the oldeſt Religion, I will never conſent to any but to the oldeſt government.

The third way is Epiſcopall: the originall whereof is high, and beyond my ſearch to define: yet this I am bold to affirme: it had a Being, and that an allowed Being in the beſt, the firſt, the pureſt age, and (as I ſaid before) if it be not of *Apoſtolicall inſtitution*, yet cleare enough it is of *Apoſtolicall permiſſion*. It will be ſaid that our Biſhops are nothing ſuch: yet (*Sir*, I pray you) may not they be eaſier made ſuch, then the Dutch or Scottiſh Presbytery, or a new-England Independency can be? what is our work but to reforme? I would the queſtion were put whether our Epiſcopacy ſhall be reformed or not.

But

But *Mr. Speaker*, it is true, there are degrees in Episcopacie it self: and to this point also, give me leave to expresse my self, and it may be necessary for me so to doe, although I am confident, you are herein præ-resolved as I wish. *Sir*, the stairs are so easie, and ambition (that first made Divels) is so apt to climbe, that so long as the ladder is not taken away; The (1) Priest would be a (2) rurall Deane. He an (3) Archdeacon. Then (4) a Bishop. An (5) Archbishop. A (6) Metropolitan. A (7) Primate. The Primate would be a (8) Patriarch (his owne book breathed that hope) and once a Patriarch, why not a (9) Pope? Thus have you nine degrees of a terrestriall Hierarchy, sutable to the invented nine orders of a Cœlestiall Hierarchy among the Angels. It was a fond fancy to invent them in the world above, and it will prove a dangerous folly in us to suffer these in the world below. One of the links of this chaine is almost burst asunder: never let that be sodered again.

*There was then but one Arch-Bishop and he impeached for his life.*

*Sir, In uno Syllâ multi Marii*: Cut off but one *Archiepiscopacie*, and you shall at once destroy with it, both Metropolitan, Primate and Patriarch, and in time the Pope also. Archiepiscopie! why, who ever voted that to be divine? nay, who can give a good morall and prudentiall reason for the subsistence of Archiepiscopie? This indeed

is a Prince among the Lordly Prelates, and they all doe ſwear Canonicall fealty and allegeance to his ſoveraigne Miter. But I forbear, being confident there is a concurrency enough in this Houſe to vote the Abolition of that needleſſe and that dangerous degree.

So then my ſence is thus in briefe. Away with Archiepiſcopacy both *root and branch*. Away with my Lord Biſhop both *root and branch*. Touch not our Paſtor Biſhop. Reform, reduce, replant our Biſhop Preſident, and with him his Presbytery. Give him his ancient, due, and proper power. Let him ordain & cenſure, but with due aſſiſtancie, and not otherwiſe. Reaſon and neceſſity, and all exemplar government require this Epiſcopacy: Shew me a Colledge without a Maſter: a Citie without a Governour: A ſhip without a Pylot: An Army without a Generall: Doe the States thrive without an Excellency? or doth *Venice* proſper without a Duke? or can you ſecure our own Houſe in order without a Speaker?

But *Sir*, I have heard ſome among us ſay, if then we muſt have a Biſhop, let him be like a Pylot, onely for a voyage: let him be like your ſelf, a Speaker onely for a Parliament. I anſwer, if but ſo, yet it is better then any other way that I ſee yet propounded to you; far better then the hazardous way of Commiſſioners, that ſhall begin now,

now, and end no man knowes when. But *Sir*, I come in againe upon my owne ground, and doe affirme that *ab initio non fuit sic*; your Biſhop of old was not occaſionall *pro re natâ*, and immediately degraded, nothing ſo: but continued a fixed conſtant, perpetuall moderator and preſident for life, unleſſe outed for his own demerits. I am for the old way, Reaſon and Religion have allowed it, and the conſtant practiſe of the beſt and moſt ancient times hath honoured it.

Take this alſo farther to approve it. If your Biſhop Preſident be no conſtant, the encouragement to Pietie and Learning will not be ſo conſtant. Let deſert in the Church have in its owne ſphære (as deſert in the civil ſtate hath) a conſtant reward of Honour and of Profit. For *Sir*, Honour and Profit muſt invite forth Learning and induſtry, or you ſhal have none.

Thus have you (with my imperfections) my ſenſe upon Epiſcopal government, the firſt part of your Bill I paſſe in brief unto their Cathedral Covents, my ſecond diſtribution. *Mr. Speaker*, I have beene diligent and attentive to the whole procedure of all debates of this nature, yet am I, juſt where I ever was, nothing moved, not at all changed, unleſſe this be a change; that by hearing my owne ſenſe better argued for by others, then I could doe for my ſelf, it is now deeper fortifyed within me.

One main exception to the quite voting away our Cathedrals, ever was and doth yet remaine with me. That which ſticks with me is this: what certainty, what ſecurity ſhall I have that *Learning* and *Religion* ſhall have a perpetuall maintenance, and a ſure reward of *Honour* and of *Profit* proportionall? you will ſay, that your Vote already paſſed will ſecure me; nothing ſo: You have indeed voted that *all the Lands of the Deans and Chapters ſhall be employed to the advancement of Learning and Pietie*. But in the meane time what becomes of the Biſhops Lands? They are Cathedrall alſo: if you take away the preſent proprietor, what ſhall become of the Land? we ſhall not rifle for it; Shall we make a gift of what is none of our own? or ſhall we cure the Commonwealth at the coſt of the Church? I heare little ſaid in the houſe, I heare too much in private.

But I proceed. This Vote (I ſay) doth not ſecure me: It is too generall. My reaſon why I am not herewith ſatisfied is this, becauſe for ought this Vote expreſſeth, you may give all the Land to any one uſe onely, and performe your Vote; as for inſtance, if all the wealth of Deaneries be diſtributed among the Pariſh Miniſters onely, your Vote is fulfilled; But all the *Learning* and the *Pietie*, that we are bound to take care of, is not thereby provided for.

This

This (I ſay) doth therefore ſtick with me, and notwithſtanding your generall Vote ſo inwardly, that untill I doe ſee and know, how and in what manner the uſe and the particular diſpoſall of this great revenue (both Epiſcopall and conventuall) ſhall be, I cannot concurre to vote away the preſent poſſeſſours thereof: No, nor the future ſucceſſours thereunto. Our Deans and Prebends as now they ſtand, or rather, as they have of late abuſed themſelves, are both burdenſome and ſcandalous to us, and to our Religion. Yet I muſt looke upon their revenue, as the great reward, and powerfull encouragement of *Religion* and of *Learning*.

Some would alter and amend theſe cloyſters, others would *root* them out; ſome would tranſferre their wealth, but doe not tell me whether. Some would annexe all to the Crown, to enlarge the royall revenue; Some reputing them incendiaries, would out of their forfeited eſtates, pay our debt of promiſe to the Scots; Some would diſtribute all that wealth among Pariſh Miniſters onely; Others have mixt and different deſignes. And there want not ſome who upon all theſe Lands doe write, *Touch not, taſt not, handle not*; *Coloſſ.* 2.21 you know it was urged by a worthy learned Dr. *Dr.* Hacket at the barre, that of Saint *Paul*, *Thou that abhorreſt* *Rom.* 2.22, *Idols, committeſt thou ſacriledge?* This theame I

ſhall decline, and whatſoever my opinion be, whether man can give unto God a ſpeciall property in a peece of Land or not; yet am I fully reſolved never to alienate any of theſe revenues, but to mend the uſes in the way of pietie, ſo that this ſuppoſed danger of being ſacrilegious ſhal be certainly out of my doores.

In the next place, my humble and my earneſt deſire is, that you wil maintaine the Pen as well as the Pulpit, Polemie as wel as perſuaſive learning. If our Cathedrals were rightly temper'd, wee might hope for admirable fruit of their revenues. Yong Students in Divinity wander for want of manuduction. Poore Chriſtians among us want a godly, ſober, plain and pithy engliſh Paraphraſe upon the whole Bible. Our Nation, our Religion, and all Chriſtendome want the juſt volumns of a large Latine Commentary. The body of Divinity ſhould be reduced into a ſolid Catechiſme. Every hereſie might be choaked in its firſt breath. All the Fathers might be reviſed and briefly animadverſed. I cannot think of halfe the happineſſe we might hope for, ſo long as the rewards of *Wiſedome* are held forth to invite and encourage Induſtry. *Riches and honour are with me*, ſaith *Wiſedome*, that knew how to invite. Take then none of the reward away, either of *Profit*, or of *Honour*; So much reward as you abate, ſo much induſtry

induſtry you looſe. Who ever went unto the *Heſperides* onely to fight with the Dragon? onely for that? for victory, and for nothing elſe? No, *Sir*, but there was the fruit of Gold (*Profit* as well as *Honour*) to be gained, to be atchieved, and for that the Dragon ſhall be fought withall.

——*Quis enim doctrinam amplectitur ipſam,*
*Præmia ſi tollas?*——

The Lawyer, the Phyſician, the Merchant, through cheaper pains do uſually arrive at richer fortunes; And but that it pleaſeth God to worke inwardly, I ſhould wonder that ſo many able heads, ingenuous ſpirits, and induſtrious ſouls, ſhould joy in the continuall life long pains, and care of a Pariſh cure, about 100 l. *per annum* ſtipend for life, when with eaſier brows, fewer watchings, and leſſer charge, they might in another profeſſion (as every day we ſee it done) faſten a ſteady inheritance to them and their Children, of a farre larger income.

*In this place there was compoſure of that which was (on a like occaſion) ſpoken 22. Novemb. and is entred pag. And this place is half imperfect for want of thoſe lines here.*

Let me here by way of anticipation, prevent that which will elſe come in objectively upon me. The Vniverſities (it will be ſaid) are amply furniſhed with able diſputants: what need other care, other proviſion? Truly

Truly *Mr. Speaker*, excepting ſome of our publike Profeſſours there, and ſome few of the heads of our houſes there, who hath deſcended into this *Areopagus*? There is indeed good training, good preparatory exerciſings of raw ſouldiers there; and much valour in counterfeit skirmiſhes among them: But for perfect Polemy in letters, you may gueſſe what our Vniverſities can yeeld, by obſerving our trayned bands at common muſters: Your graduate in the ſchoole of warre will tell you, that good Artillery men, though quick at a dry muſter, and nimble with falſe fires, are not immediately compleated into true & full ſouldiers: So every Syllogizer is not preſently a match to cope with *Bellarmine*, *Baronius*, *Stapleton*, &c.

*Mr. Speaker*, you ſee my heart; I move not, I plead not for the Deans, nor for the Prebends. If they will not prove, if they cannot be turned to be champions in this holy warfare; then the rich revenue *detur digniori*: Let it be given to them that will bring forth better fruit. But if there may be had ſuch a reduction of them, ſuch a retrenching of them, nay ſuch a new forming of them, that we may be alway ſure in all Polemicke learning, to have ſome men of valour, *to goe in and out before us*: Surely *Sir*, let them be ſo reduced, ſo retrenched, ſo new formed; if not, if this cannot bee, then let others have the

wealth,

wealth, that will doe the worke.

After all this (I beſeech you) let me not bee miſconſtrued, as if I intended an Apologie for theſe Cathedrall ſocieties: it is neither in my wiſh nor power. Theſe Covents are ſtill the ſame with me they ever were: and the ſhort character of a Cathedrall Corporation (as now it ſtands abuſed) is ſtill the ſame it was. A neſt of non-reſidents. An *Epicurean* Colledge of riot and voluptuouſneſſe. A ſchoole for complements in Religion: but a ſcourge upon the life and practiſe thereof. They have been the *Aſylum* for ſuperſtition: but the *Scalæ Gemoniæ* for true Piety. Of late they have been the ſhame of our Clergy: and are now almoſt become the ſcorne of our Laity. Yet *Sir*, for all this (all this ſo bad, ſo true) I am ſtill where I was. Though the Channell be foule and muddy, where theſe waters (I meane their wealth) doth run, yet I cannot wiſh it dried up; but rather purged and cleanſed, or elſe a new channel cut, wherein the current of all their wealth may run on, pure and clean to the holy uſes of *Religion* and of *Learning*. *Sir*, many great and excellent uſes (all for *Pietie* and *Learning*) may be preſented to you: I beſeech you let us conſider ſadly on it. For if this wealth be but once like water powred abroad, no time, no age to come will ever give us ſuch a ſtock againe. And thus I

end the ſecond of my two generall heads.

To ſumme up all; you ſee I am for the old originall Epiſcopacie, with Presbyteries ſubjoyned thereunto: and I am for an explicite diſpoſall of all manner of Church revenues: your bill denies me both. It denies me my ſtrong wiſhes, and forceth upon me the terror of confuſion. This Bill indeed doth ſeem to me an uncouth wilderneſſe, a diſmall vaſtneſſe, and a ſolitude wherein to wander, and to looſe our ſelves and our Church, never to be found againe, me thinks we are come to the brink of a fatall præcipice, and here wee ſtand ready to dare one another, who ſhall firſt leape down, And that which encreaſeth my horror and amazement to the height, is to hear men confidently affirme, that we goe ſafe upon an even ground, and that all this while the government is not changed. Surely *Sir*, either my head is giddy, or elſe I ſee in this Bill our Engliſh Church turn round, or rather toſt upſide down.

Perſwade the King to commit all his Regall authority into nine Commiſſioners, and tell him, that he is ſtill a Monarch. Beſides the change of governors, doe you not give us new rules? doe you not take away the old? and is the government ſtill the ſame? I will inſtance in one. What is become of the divine Ordinance of Excommunication? muſt there be none? there is none

in

in all your Bill. Five Lay-men ſhall require five Miniſters to ordain: is not this new? was this government with us? nay was it ever in the world before? Five Lay-Commiſſioners muſt judge and pronounce in matter of hereſie: yet ſtill our Church government is unchanged: I know not what to ſay in ſo dull, ſo flat a cauſe. Truly *Sir*, for my part I doe look upon this Bill as upon the gaſping period of all good order: it will prove the mother of abſolute Anarchiſme: it is with me as the paſſing bell to toll on the funerall of our Religion, which when it goes will leave this diſmall ſhreek behind.

Ἐμοῦ θανόντος γαῖα μιχθήτω πυρί.

When Religion dyes, let the world be made a bonefire.

In ſhort *Sir*, this Bill hath ſo little of my *Hopes*, ſo nothing of my *Reaſon*, ſo all of my *Fears*, that if it muſt paſſe, I doe moſt humbly pray, and doe earneſtly beſeech this Honourable Houſe to grant me this favour, that I may be admitted to my Proteſtation againſt this Bill, and ſo recorded. And (although ſome worthy members of this Houſe are troubled, as they have cauſe, to have their names ſet on a poaſt) yet it is my ambition that I may as negative to this bill, be poaſted up from *Weſtminſter* to the Tower, and from *Dover* to *Barwick*, as one that dares not hazard a whole Nationall Church at blind man buffe.

To conclude all: ſo great a varietie of matter: ſo totall a mutation, of ſo vaſt and ſo hazardous a conſequence: it doth amaze me and diſtract me ſo, that although I muſt ſay *No* to your Bill, yet I hardly know with what motion to conclude. But thus I adventure.

Let the intent and ſcope of Reformation be divided into two Bills.

Let the ſubject of the firſt be Church government.

Let the ſubject of the ſecond be the diſpoſall of Church revenues.

Let both theſe bills goe *pari paſſu*, hand in hand together.

And becauſe I cannot ſo well by word of mouth and memory preſent them, I doe humbly beg leave either to read unto you ſuch heads, for the firſt of theſe bills, as I conceive will well ſtand both with our Religion, and with the preſent Lawes of the Commonwealth: Or elſe that you will pleaſe to take in a new Bill ready formed to that ſenſe, and I doubt not, but you will quickly find it the beſt and neareſt way to Pietie, Peace, the honour of our Religion, and the glory of God.

Church-

# Church-Government.

## Reduced into a few heads, fit (as I conceive) to be formed into a Bill to be presented to the Commons House in Parliament.

Memorandum, *An imperfect Copie of these, without my knowledge or consent hath been three times printed before.*

I.

*Imprimis.*

EVery severall Shire of England to be a severall Circuit or Dioceſſe for Eccleſiaſticke juriſdiction: excepting the little County of *Rutland*, which may be joyned to *Leceſter*. And Yorkſhire which may be well divided into three.

II.

The Dioceſes in Wales to remaine in Circuit as at preſent.

III.

Twelve learned Divines of irreproveable life and Doctrine, to be ſelected in every Dioceſſe, as a conſtant Presbytery, and they to give neceſſary aſſiſtance to the Biſhop.

IIII.

A pious, and painfull Divine of exemplar life and Learning to be eſtabliſhed the Biſhop and conſtant Preſident over this Presbytery, and throughout the ſeverall Dioceſſes aforeſaid reſpectively.

V.

This Biſhop in each Dioceſſe to ordain, ſuſpend, deprive, degrade, excommunicate, by and with conſent and aſſiſtance of ſeven Divines of his Presbytery then preſent, and not otherwiſe.

VI.

This Biſhop to actuate and performe all thoſe ſervices and employments truſted unto, and expected from the preſent Biſhops of the Land, by vertue of the preſent Lawes of the Land.

VII.

The times of Ordination throughout the Land to be foure times every yeere, *viz.* the firſt Sunday in every month of May, Auguſt, November, and February yeerely.

VIII.

Every Biſhop conſtantly to reſide within his Dioceſſe

Dioceſſe, and to keep his eſpeciall reſidence in ſome one prime or chief Citie or town within his Dioceſſe: as in particular the Biſhop of *Kent* at *Canterbury*. The Bp. of *Suſſex* at *Chicheſter*, &c.

IX.

Every Biſhop to have ōne eſpeciall particular Congregation within his cure, the moſt convenient for neerneſſe to his chief reſidence, and the richeſt in value that may be had, where he ſhall duly preach, unleſſe he be lawfully hindred, and then ſhall take care that his cure be well ſupplyed by another.

X.

No Biſhop ſhall remove, or be tranſlated from the Biſhoprick which he ſhall firſt undertake; unleſſe it be done by the King, with conſent of a Nationall Synod, or conſent of Parliament.

XI.

Vpon death or other avoydance of a Biſhop, the King to grant a *Conge d'eſlier* to the whole Clergy of that Dioceſſe, and they to preſent three of the Presbyters aforeſaid, and the King to appoint which of the three his Majeſtie ſhall pleaſe.

XII.

The firſt Presbyters in every Dioceſſe to be named in this preſent Parliament.

XIII.

Vpon the death or any other avoydance of a Presbyter,

Presbyter, the Ministers of that Dioceſſe to preſent three: and the Biſhop with the reſt of the Presbyters to make election out of that three: and if votes be equall, then the Biſhops vote to ſway the Election.

XIIII.

The *Conge d'eſlier* for election of a Biſhop ſhall iſſue forth within two months after the death, or other avoydance of a Biſhop. The choice of another Presbyter to be within one month after the death or avoidance of a former Presbyter.

XV.

No Biſhop or other Clergy man to have the conſtant manage of any Temporall office, or ſecular juriſdiction, but onely for the preſent to hold and keep the probate of Wills in the uſuall places, untill the Parliament ſhall otherwiſe reſolve. Yet I conceive it fit that twelve Biſhops, (by the reſt of the Biſhops to be choſen) be every Parliament called to ſit there aſſiſtant, to give advice in matter of Religion, and in caſes of Conſcience, when the Houſe of Lords ſhall pleaſe to require it of them.

XVI.

Parochiall Miniſters to be entruſted and endued with more power then formerly: the manner and extent whreof to bee determined in the next Nationall Synod.

XVII.

XVII.

The Pariſh Miniſter to hold weekly Veſtries there with the Pariſhioners, to conſider and take notice of all manner of ſcandal within the Pariſh.

XVIII.

The Pariſh Miniſters to meet in every rurall Deanerie once every quarter, there to prepare, and make up (by joynt aſſent) ſuch preſentments of ſcandal, as may be fit to be tranſmitted to the Biſhop and Presbytery.

XIX.

The Biſhop once a yeare (at Midſummer) to ſummon a Dioceſan Synod, there to hear, and by general vote to determine all ſuch matter of ſcandal in life & doctrine as ſhal be preſented to them.

XX.

Every three years (at the ſame day the triennial Parliament ſhall begin) a Nationall Synod to be (whereby there will be no need of Arch-Biſhops) which Synod ſhall for perſons conſiſt of all the Biſhops in the Land, and of two Presbyters to be choſen by the reſt out of each Presbytery: and of two Clarks to be choſen out of every Dioceſſe by the Clergy thereof.

XXI.

At the firſt day of their convention the Biſhops out of their own number to chuſe a moderator or Preſident of the Synod.

XXII.

From the Veſtry, appeale may be to the rurall Deanery, from thence to the Dioceſan Synod, and from the Dioceſan to the Nationall Synod.

XXIII.

This Nationall Synod to make and ordain Canons for the government of the Church, but they not to bind, until confirmed by the King in Parliament.

XXIIII.

Every Biſhop to have over and above the Benefice aforeſaid, a convenient dwelling in the chief Town of his reſidence, a certain profit of a conſtant rent allowed and allotted proportional to the Dioceſſe wherein he is to officiate.

XXV.

That certain choice Benefices of the beſt value, and moſt convenient ſituation, that can be had, may be allotted to the Presbyters, one to each, and that they alſo may have each of them a conſtant yearly profit over and above his Benefice.

XXVI.

As for the Revenue of the Biſhops, Deanes, Chapters, &c. a ſtrict ſurvay to be taken of all their rents and profits, by choice Commiſſioners in every ſeverall County, and the ſame at an appointed time to be repreſented to the Parliament,

ment, and in the mean time no timber to be telled. Afterward ſome of the profits may be laid by to make a ſtock, wherewith to purchaſe in the firſt fruits and Tenths, by aſcertaining a more ſteady rent to the Crown. Impropriations may be bought in. Miniſters Widows and Orphans may not with husband and father looſe all ſupport. Libraries (at the publique charge) to be provided for every Biſhop. And ſome Colledges erected, and by degrees endowed for Divines therein to exerciſe themſelves, through all the latitude of Theology.

## *POSTSCRIPT.*

THus have you a faithfull & a clear expoſure of my ſelf in matter of Religion, both in what I have ſaid, and what I wiſh may be done. Let the candid and ingenuous Reader judge me. Such of the Prelaticke party as are in love with preſent pomp and power will be averſe unto me, becauſe I pare ſo deep: The *Rooters*, the Antiprelaticke party declaim againſt me, becauſe I will not take all away. At laſt Midſummer a new Moon did take theſe men, I did begin to find a different greeting, a change of ſalutation. Some expoſtulate: others condemne: ſome adviſe: others would ſeeme to condole: all upon occaſion of my

ſpeech 21. *June*; although I find not there (or in any thing elſe that I have ſaid) any cauſe to make me the object either of *their* anger, *their* councell, or *their* pitty.

The plain truth (as I touched before) is that immediately upon my approach unto this Parliament, ſome circumſtances did concurre to leade my language on upon the Archbiſhop, not any perſonall paſſages (God and my ſoul doe witneſſe for me, I have not ſuch a temper) But being ſervitor for that Shire, and in that Dioceſſe where ſome of his hardſhip then freſh and new was brought by complaint unto me; The accident of preſenting that complaint did beget me almoſt as many new friends as he had old enemies: and I know not what miſconception did thereupon (untruly) entitle me an enemy to the very function of Epiſcopacie. I never gave my name in to take away both *root and branch*. I love not the ſound of a curſe ſo well. If by the *Rooters* I have been ſo miſtaken, their credulity is not my crime. And their foule language ſhall neither be my ſhame nor ſorrow, I will repeat ſome of their ſalutations,

1. One tells me that I would onely *have new Biſhops in room of old* ones: *Cuius contrarium verum eſt*.
2. Another that I have a *Pope in my belly*. 3. A third that he was *never more ſorry for any ſpeech* in the Houſe, meaning that 21. *Jun.* 4. Another that

[1] A. G.
[2] W. P.
[3] S. W. B.
[4] M. S.

*ſtrange*

*ſtrange things were ſaid of me.* 5. A fifth and 6 ſixth that I goe the way to *ſpoile all their work*, ſo I hope I doe. 7. A ſeventh that it is ſaid I am *fallen from Grace*: ſo ſome men ſeem deſperately to look into the Arke of God. 8. An eighth that I have *contraried all that I ſaid before*: let the Dr. ſhew me that now. 9. A ninth is told *that I am apoſtated*; I doubt his Religion (*in quantum* it differs from that of the Church of *England*) is an Apoſtacy. 10. A tenth that I am *gone over to their adverſaries*. 11. An eleventh and twelfth that the *Primate of Ireland*, and Dr. *Brownrig have infected me*, I dare drinke their poyſon. 13. That the two learned and painfull equals without match, Mr. *Reading*, and Mr. *Abbot*, abuſing my truſt in them, and good opinion of them *doe miſleade me*; a ſlander upon three at once. 14 That Dr. *Burges* and I *have conferred notes*; I wiſh we had. 15. That I am *for Biſhops, for croſſes and for Images*; true and falſe. 16. That *if I had held where I was, there had not been a Biſhop in the Land before Auguſt laſt*; a falſe wizard, I did hold where I was, and yet the Biſhops are where they were. 17. That I *have loſt the prayers* of many thouſands. 18. That I have *loſt the honour I had*, and that *my conſcience is not ſo good as it was in the beginning of this Parliament*. Good (*Mr. C.*) you who would have Biſhops out of their chairs, come you out of the chair of the ſcornfull. You

5 *W. C.*
6 *Mr. S. S.*
7 *Dr. B. from others.*
8 *Dr. W.*
9 *R. L. B.*
10 *Mr. F.*
11 *S. A. H.*
12 *T. W.*
13 *G. H.*
14 *S. E. P.*
15 *Mr. K.*
16 *I. K.*
17 *Civis ignotus.*
18 *T. C.*

are one of them who jog our elbowes, and boare our Parliament ears with *Babylon*, *Antichriſt*, and *the myſtery of Iniquity*, which I dare ſay is groſſely miſunderſtood by your ſelf and many others of your *rooting* Tribe.

Before this Parliament was convened, you would have joyed upon that day, when the ſting of ill executed Epiſcopie (the high Commiſſion) had been taken away; and (the peſt of the chair) ſoleſhip of power retrenched. One is done, and both had been effected, if you and ſuch as you had not overheated a furnace that was burning hot before; and with preſſing for *Ruine* have betrayed the time of a bleſſed *Reforming*. Take it unto you, for upon you, and the blind ignorant wilfulneſſe of ſuch as you, I doe here charge the ſad account of the loſſe of ſuch a glorious Reformation, as being the revived image of the beſt and pureſt ages, would with its Beauty and Piety have drawn the eye and heart of all Chriſtendome unto us. *The Horſe-leaches daughters doe cry, Give, give.* And you that might have had enough, doe ſtill cry more, more. The greedy Vulture of an inſatiate appetite is incurable. To reform Epiſcopacy it is in your eſteem too faint, too cold a work, it is labour ill beſtowed and unthankfully accepted, nay one of you (ſaid in my hearing) it is a ſinne to labour in the dreſſing and proining of that plant, which

*Pro.* 30. 15.

*Mr. F.*

which(ſay you)is not of God, and muſt be digged up. And with Epiſcopacy, away with the burden of our Liturgy. [a] *If you take not off this burden alſo, it will be girded upon us cloſer and ſtronger then ever. Away with the thought of a Nationall Church alſo,* [b] *It hath no pattern in the Scripture.* [c] *It is impoßible for a Nationall Church to be the true Church of Chriſt.* Let us have no Church but Congregations, [d] and let them be without all ſuperintendency: as much to ſay, as let every family be a Church, and have Religion as they pleaſe. Away with all [e] *diſtinction of Clergy and Laity, it is popiſh and Antichriſtian. Let us then baniſh from us ſuch popiſh names, and ſend them home to Rome.* [f] *The Church is a body of parity, whoſe members are all Kings and Prieſts.* [g] *And every man muſt exerciſe his gifts in common.* So alſo the learned (but herein abſurd and groſſe) [h] *Walo Meſſalinus, Omnes olim Presbyteri erant Laici*; and againe, *Waldenſes & Lutherus crediderunt iuſtos ac fideles Laicos poſſe omnes, quæ in Eccleſiâ Dei agi neceſſe eſt, agere, & omnibus muneribus Eccleſiaſticis defungi.* Theſe things thus preſſed, and purſued, I doe not ſee but on that riſe of the *Kingſhip* and *Prieſtſhip* of every particular man, the wicked ſweetneſſe of a popular parity may hereafter labour to bring the King down to be but as the firſt among the Lords, and then if (as a Gentleman of the Houſe profeſſed his deſire to me) we can but bring

a S. M.

b Proteſtation protected. p. 20.

c Mich. Quintin. p. 4.

d Eatons ſermon vouched by Sir Th. Aſton. p. 4.

e Aſſertion of Scottiſh government p. 3. & 5.

f Quintin. p. 9.

g Spencers Pamphlet.

h thought to be Salmaſius againſt Petavius p. 397. 398.

bring the Lords down into our Houſe among us again, εὕρηκα. All's done. No rather, all's undone, by breaking aſunder that well ordered chain of government, which from the chair of *Jupiter* reacheth down by ſeverall golden links, even to the protection of the pooreſt creature that now lives among us.

What will the iſſue be, when hopes grow ſtill on hopes? and one aime ſtill riſeth upon another, as one wave follows another? I cannot divine. In the mean time you of that party have made the work of *Reformation* farre more difficult then it was at the day of our meeting, and the vulgar mind now fond with imaginary hopes, is more greedy of new atchievements then thankfull for what they have received. Satisfaction will not now be ſatisfactory. They and you are juſt in [a] *Seneca's* deſcription. *Non patitur aviditas quenquam eſſe gratum. Nunquam enim improbæ ſpei, quod datur, ſatis eſt. Eo maiora cupimus, quo maiora venerunt. —Æquè ambitio non patitur quenquam in eâ menſurâ conquieſcere, quæ quondam fuit ejus impudens votum. —Ultra ſe cupiditas porrigit, & fœlicitatem ſuam non intelligit.* Learn moderation (*Mr. C.*) unleſſe (as [b] ſome of you *Rooters* doe ſeem to hold) you doe think moderation it ſelf a vice. The Stoick was in that point more pious then ſuch Chriſtians: his Motto was, and your leſſon is, Ἀνέχου καὶ Ἀπέχου.

a De Benef. l. 2. c. 27.

b J. H. H. M.

Epictetus.

*FINIS.*

Perfect
pro B. Quaritch
TB
26/6/12

122065

C